



ACTON SLOKA CLASS

2009-2010 Session

**Venue : United Methodist Church
435 Central St, Acton, MA 01720**



| | |
|--|----|
| SLOKAS | 5 |
| DAILY PRAYERS | 5 |
| Om saha naavavatu, | 5 |
| Karaagre Vasate Lakshmeeh, | 5 |
| Sarasvati namastubhyam, | 6 |
| Brahmaarpanam Brahma havir | 6 |
| Shubham karoti kalyaanam | 6 |
| Kara-charana-kritam vaa kaayajam karmajam vaa | 7 |
| SHORT SLOKAMS | 8 |
| Om Trayambakam Yajamahe | 8 |
| Shiva Prarthana : | 8 |
| Shanthakaram Bhujagashayanam | 9 |
| Lakshmikantam Kamalanayanam | 9 |
| Buddhirbhalam Yasho Dhairyam | 9 |
| Mooshika vaahana Modhaka hastha | 10 |
| Agajanana padmarkam gajananam aharnisham | 10 |
| Gajaananam Bhoota Ganaadhi Sevitam | 10 |
| Kapitta Jamboophala Saara Bhakshitam | 10 |
| Umaasutam Shoka Vinaasha Kaaranam | 10 |
| Namaami Vighneswara Paada Pankajam | 10 |
| Mayuraadhi roodam mahavaakya goodam | 10 |
| Sarva Mangala Maangalye | 11 |
| Ramaaya Rama Bhadraaya | 11 |
| Vasudeva sutam devam , Kamsa-Chanoora mardanam | 11 |
| Shuklambaradharam vishnum shashi varnam chaturbhujam | 12 |
| Gange cha Yamune chaiva Godhavari Saraswathi | 12 |
| Ramaskandham hanumantham Vainatheyam Vrukodharam | 12 |
| Anna poorne sadha poorne shankara praana vallabhe | 12 |
| Sharadha sharadhaambhoja | 13 |
| EKA SLOKI BHAGAWATHAM (BHAGAWATHAM IN ONE STANZA) | 13 |
| EKA SLOKI RAMAYANAM (RAMAYANA IN ONE SLOKA) | 13 |
| Ashwaththaamaa Bali Vyaasa: Hanumaanshcha Vibheeshana: | 13 |
| Aadityaya cha somaya mangalaya budhayacha | 13 |
| Shruti smriti purANAnAm | 14 |
| Poojyaya raghavendraya sathyadharma rathaaya cha | 14 |
| CONCLUDING PRAYERS | 15 |
| Kayena vacha manas-endriyair vaa | 15 |
| Om sarveshamswastir bhavatu | 15 |
| Sarve bhavantu sukhinah, | 15 |
| SHANTHI STOTRAM | 16 |
| Om Asato maa sat gamaya | 16 |
| Om Poornamadah Poornamidam | 16 |
| BHAJANS | 17 |
| GANESHA | 17 |
| Ganesha sharanam, sharanam Ganesha | 17 |
| Jaya Ganesha jaya Ganesha | 17 |
| Jaya Jaya Girija Baala Gajaanana | 17 |
| Shri Mahaganapate Shivakumara Ganapate | 17 |
| Gajanana Om Gajavadhana | 18 |
| Gaureenandana Gajaanana, | 18 |
| Gowri Nandhana Gajavadhana | 18 |
| Baala Gajaanana Namoh Namoh | 19 |

| | |
|--|-----------|
| KRISHNA | 20 |
| Chilangai Ketti Odi Odi Vaayo | 20 |
| Choti Choti Gaiya Chote Chote Gvaal..... | 21 |
| Gopala ...Gopala | 21 |
| He Murali Shridhara Radhekrishna Radheshyam | 21 |
| Baala Gopaala Neela Megha Shyaamaa..... | 22 |
| Kshiraabdhi Shayana Narayanaa | 22 |
| Aanandha Saagaraa Muralidharaa | 22 |
| Govinda Krishna Krishna, Gopi Gopaala Krishna..... | 22 |
| SHIVA | 24 |
| Bolo Bolo Sab Mil Bolo Om Nama Shivaya | 24 |
| Om Shiva Om Shiva Paratpara Shiva | 24 |
| Shivaya Parameshwaraya Shashishekaraya Nama Om | 24 |
| Shambho Mahadeva Sadashiva | 24 |
| Hara Ganga Jhatadhara Gowri Manohara | 25 |
| Jyothirlingam Stotram..... | 25 |
| Jaya Guru Om Kaaraa, jaya jaya, | 26 |
| Shankaraa sadhaashiva chandarashekhara | 26 |
| RAMA..... | 27 |
| Atmanivasee Rama, Atmanivasee Rama,..... | 27 |
| Raama Raama Raama Raama..... | 27 |
| Rama here Rama there Rama Rama everywhere..... | 28 |
| Folk Song-Bhaktha RamDas Song | 28 |
| Kathebhi Rama khaho, Peethebhi Rama khaho..... | 29 |
| Prema mudhita mana se kaho..... | 30 |
| Rama Namu Rama Namu..... | 31 |
| Atma Rama Aananda Ramana..... | 32 |
| KARTHIKEYA | 33 |
| Karunamaya Karthikeya | 33 |
| Subrahmanyam Subrahmanyam | 33 |
| Anbanukku Anbanaeneee va va va..... | 34 |
| YE SARVA BRAHMA HAI..... | 35 |
| HANUMAN | 36 |
| Aanjaneya Raghuveera, | 36 |
| Veera Hanumana | 36 |
| Maruthi raya, bala bhima | 37 |
| DEVI..... | 38 |
| Amba Parameshwari Akilandeshwari | 38 |
| Sharadhe Sharadhe Chadhurmuka Bhariye Sharade..... | 38 |
| Mahalakshmi Jaganmatha Mathusuthanapriya Manamohini..... | 38 |
| Vani Saraswati Vaag Devi | 39 |
| Sarva Vyapini Maha Yogini Shankara Priya Durge | 39 |
| AYYAPPAN | 40 |
| Harivarasanam viswamohanam | 40 |
| GURU | 41 |
| Shankara Guro Jaya Shankara Guro | 41 |
| SREE GURUSTOTRAM | 42 |
| LINGASHTAKAM..... | 45 |
| MADHURASHTAKAM | 47 |
| SHRI SHIVA-PANCHAKSHAREE STOTRAM | 49 |
| HANUMAN CHALISA | 51 |
| SHARADA STOTRAM..... | 58 |
| ACHYUTASHTAKAM | 60 |
| DASHAVATARA HASTA | 62 |
| MAHALAKSHMYASHTAKAM..... | 63 |
| MANTRA PUSPHAM | 65 |

| | |
|---|-----|
| MAHA GANESHA PANCHARATNA STOTRAM | 67 |
| GEETA DHYANAM | 68 |
| MAHISASURAMARDINI STOTRAM | 70 |
| GURUVADAH PUREESA PANCH RATNA STOTRAM | 74 |
| ADITYA HRIDAYAM | 77 |
| SHRI MAARGABANDHU STOTRAM | 83 |
| BHAJA GOVINDAM | 86 |
| NAMA RAMAYANAM | 95 |
| SRI VENKATESA SUPRABHATAM | 98 |
| PURUSHA SUKTAM | 113 |
| NARAYANA SUKTAM | 120 |
| SRI SUKTAM | 125 |
| BHAGAVAD GITA TWELFTH CHAPTER : BHAKTHI YOGA OR THE YOGA OF DEVOTION | 130 |
| AARATI | 138 |

SLOKAS

DAILY PRAYERS

Starter:

Om saha naavavatu,

Saha nau bhunaktu,

Saha veeryam karavaavahai.

Tejasvinaavadheetamastu.

Maa vidvishaavahai.

Om Shaantih Shaantih Shaantih!

Meaning:

Om, May the Lord protect us, May He cause us to enjoy, May we exert together, May our studies be thorough and faithful, May we never quarrel with each other.

Om Peace Peace Peace!.

Early Morning Prayer:

Karaagre Vasate Lakshmeeh,

Karamoole Sarasvatee;

Karamadhye tu Govindah,

Prabhaate Karadarshanam.

Meaning:

On the tip of your fingers is Goddess Lakshmi, on the base of your fingers is Goddess Saraswathi, in the middle of your fingers is Lord Govinda – in this manner you look at your palms when you wake up every day morning.

Before Studies Prayer:

Sarasvati namastubhyam,

Varade kaamaroopini;

Vidyaarambham karishyaami,

Siddhir bhavatu me sadaa.

Meaning:

Oh, Goddess Sarasvati, I bow to you, who are the fulfiller of all my wishes. I start my studies with the request that you will give me your blessings.

Before Meals Prayer:

Brahmaarpanam Brahma havir

Brahmaagnau Brahmanaa hutam;

Brahmaiva tena gantavyam

Brahmakarmasamaadhinaa.

Meaning:

Brahman (God) is the offering; Brahman is the clarified butter constituting the offerings, by Brahman is the offering poured into the fire of Brahman; Brahman shall be reached by him who always sees and focuses Brahman in all actions.

Before Evening Lights Prayer:

Shubham karoti kalyaanam

Aarogyam dhanasampadah;

Shatrubuddhivinaashaaya

Deepajyotir namo'stu te.

Meaning:

I prostrate to that lamp-light, which brings the brilliance, the auspiciousness, the health, the wealth and possessions, for the destruction of (my) bad (enemy to Good) intellect.

Night Prayers for Forgiveness:

Kara-charana-kritam vaa kaayajam karmajam vaa

Shravana-nayanajam vaa maanasam vaa (a) paraadham :

Vihitamavihitam vaa sarvametad kshamasva

Jaya jaya karunaabdhe Shree Mahaadeva Shambho.

Meaning:

Oh Lord, kindly forgive my wrong actions done knowingly or unknowingly, either through my organs of action (hands, feet, speech) or through my organs of perception (ears, eyes) or by my mind. Glory unto Thee Oh Lord, who is the ocean of kindness.

SHORT SLOKAMS

Om Trayambakam Yajaamahe

Sugandhim Pushtivardhanam,

Urvaarukmiva Bandhanaan

Mrityor Mokshiya Mamritaam

Meaning:

We meditate on Shiva, the three-eyed one, of sweet fragrance, who expands spiritual growth. Like the fully-ripened cucumber (easily snapped) from its stem, may I be free from the bondage of death. May I not be without the nectar of immortality.

Shiva Prarthana :

Om Namaste astu Bhagavan

Vishveshvaraya Mahadevaya

Trayambakaya Tripurantakaya

Trikagni - Kalaya

Kalagni - Rudraya Nilakantaya Mrityunjayaya

Sarvesvaraya Sadhashivaya

Sriman Mahadevaya Namah.

Meaning :

Om. I bow down to Lord Shiva, who is the creator and protector of the universe, who is the greatest among gods, who has three eyes, who is the annihilator of all the three worlds, one whose throat is blue, who is the conqueror of death, who is the Lord of all, who is propitious who is possessed of all marks of greatness and who is the greatest among Gods. To him my prostrations.

Explanation :

The mantra is a prayer to Lord Shiva who is addressed as Sankara and Trayambaka. Sankara is sana (blessings) and Kara (the Giver). Trayambaka is the three eyed one

(where the third eye signifies the giver of knowledge, which destroys ignorance and releases us from the cycle of death and rebirth).

Shanthakaram Bhujagashayanam

Padmanabham Suresham

Vishvadharam Gaganasadrisham

Meghavarnam Shubhangam.

Lakshmikantam Kamalanayanam

Yogibhirdhyanigamyam

Vandhe Vishnum Bhavabhayaharam

Sarvalokaikanatham.

Meaning:

I bow down before Vishnu, the Lord of all worlds and the remover of all causes of fear. He is of blissful form. he lies on a serpent bed. He sports a lotus on His navel. The Lord of the celestials. He supports the whole cosmos. His limbs are exquisite and His complexion is blue like that of the sky and the rain cloud. The consort of Lakshmi. He has eyes rivalling the lotus. The yogis meditate on Him in their innermost heart.

HANUMAN

Buddhirbhalam Yasho Dhairyam

Nirbhayatvam Arogata

Ajadyam Vakpatutvam Cha

Hanumatsmaranatbhavet

Meaning:

Intelligence, strength, fame, valor, fearlessness, lack of ill-health;
absence of sloth, skill in speech, and many more -- all accrue upon remembering Hanuman.

GANESHA

Mooshika vaahana Modhaka hastha

Chaamara karna vilambitha sutra

Vaamana roopa maheswara putra

Vigna vinaayaka paadha namaste

Agajanana padmarkam gajananam aharnisham

anekadantam bhaktanam ekadantam upasmahe

Gajaananam Bhoota Ganaadhi Sevitam

Kapitta Jamboophala Saara Bhakshitam

Umaasutam Shoka Vinaasha Kaaranam

Namaami Vighneswara Paada Pankajam

Meaning:

The Lord with the elephant face, served by all the *Ganas*, One who takes as His food, the essence of *Kapitta* and *Jamboophala* (these are two favorite fruits of Ganesh), son of Uma (Mother Parvati), destroyer of misery of the devotees, controller of obstacles, we worship Your Lotus Feet

MURUGA

Mayuraadhi roodam mahavaakya goodam

Manohaari deham mahaa chitha geham

Mahiideva devam mahaadeva bhaavam

Mahaadeva baalam bhaje loka paalam.

DURGA

Sarva Mangala Maangalye

Shive Sarvartha Saadhake

Sharanye Tryambake Gauri

Naarayani Namostute

RAMA

Ramaaya Rama Bhadraaya

Ramachandraaya Vedhase

Raghu Nathaaya Nathaaya

Sitayah Pataye Namaha

Shriraama raama raamethi rame raame manorame

sahasra naama tattulyam raamanaama varaanane

KRISHNA

Vasudeva sutam devam , Kamsa-Chanoora mardanam

Devaki parama-anandam, Krishnam vande Jagatgurum

VISHNU

Vana maali gadhi shārngi shangi chakri chanandhagi

Shreeman narayano vishnur vāsudeva abhirakshathu

Shuklambaradharam vishnum shashi varnam chaturbhujam

prasanna vadanam dhyayet sarva vighnopashantaye

GRAHA STUTI

Brahma muraari tripuraanthakaari

Bhaanu shashi Bhoomi sutho budascha,

Guruscha Shukra shani raahu Kethava;

Kurvanthu sarve mama suprabhaatham.

PRAYER WHEN TAKING A BATH

Gange cha Yamune chaiva Godhavari Saraswathi

Narmade Sindhu Kaveri Jale asmin sannidhim kuru.

PRAYER TO AVOID BAD DREAMS

Ramaskandham hanumantham Vainatheyam Vrukodharam

Shayane ya smaren nithyam dhuswapnam thasya nashyathi

PARVATHI

Anna poorne sadha poorne shankara praana vallabhe

Gnana vairaagya sidhyarthe bikshaam dehi cha paarvathi

Maatha cha parvathi devi pitha devo maheshwaraha

Baandhavo shiva bakthaanaam swadesham bhuvanathrayam

SARASWATHI

Sharadha sharadhaambhoja

Vadhana vadhanaambhujē

Sarvathaasmaakam sannidhim

sannidhim kriyaath

EKA SLOKI BHAGAWATHAM (BHAGAWATHAM IN ONE STANZA)

Aadhou Devaki Devi garbha jananam, Gopi gruhe paalanam

Mayaa poothana jeevithaa apaharanam, govardhanodharanam,

Kamsa chedana, kouravadi hananam, kunthi sutha paalanam,

Ethad bhagawatham purana kaditham Sri Krishna leelaamrutham

EKA SLOKI RAMAYANAM (RAMAYANA IN ONE SLOKA)

Aadho Rama thapo vananu gamanam, Hathwa mrugam kanchanam,

Vaidehi haranam, Jataayu maranam, Sugreeva sambhaashanam,

Bali nigrahanam, samudhra tharanam, Lanka pureem dahanam,

Paschad Ravana Kumbha karna madanam, Ethat ithi Ramayanam

SLOKA WITH THE NAMES OF CHIRANJEEVIS

Ashwaththaamaa Bali Vyaasa: Hanumaanshcha Vibheeshana:

Krupa: Parashuraamashcha sapthaithe Chiranjeevina:

Navagraha sloka

Aadityaya cha somaya mangalaya budhayacha

Guru shukra shani byascha raahave ketave namah

Shruti smriti purANAnAm

Alayam karuNAlayam
namAmi bhagavatpAdam
sankaram lOkasankaram

Poojyaya raghavendraya sathyadharma rathaaya cha

Bhajatham kalpavrukshaaya namathaam kamadhenave

CONCLUDING PRAYERS

Kayena vacha manas-endriyair vaa

budhi atmanava prakriteh svabhavaat

karomi yadyat sakalam parasmai

narayanayeti samarpayami

Meaning:

I dedicate everything to that Supreme Lord Narayana, whatever I perform with my body, speech, mind, limbs, intellect or my inner self, either intentionally or unintentionally.

Om sarveshamswastir bhavatu

sarvesham shantir bhavatu

sarvesham poornam bhavatu

sarvesham mangalam bhavatu

Meaning:

Om May everyone be perfect;

May everyone have peace;

May everyone be content;

May everyone enjoy auspiciousness.

Sarve bhavantu sukhinah,

Sarve santu niraamayaah;

Sarve bhadraani pashyantu,

Maa kashchid duhkhabhaag bhavet.

Meaning:

May everybody be happy. May everybody be free from disease. May everybody have good luck.

May none fall on evil days.

SHANTHI STOTRAM

Om Asato maa sat gamaya

tamaso maa jyotir gamaya

mrityor maa amritam gamaya

Om Shanthih Shanthih Shanthih

Meaning:

Om Lead us from untruth to truth

From darkness to light

From death to immortality

Om Peace Peace Peace

Om Poornamadah Poornamidam

Poornat Poornamudachyate;

Poornasya Poornamadaya

Poornamevavashishyate;

Om Shantih Shantih Shantih !

BHAJANS

GANESHA

Ganesha sharanam, sharanam Ganesha.

Ganesha sharanam, sharanam Ganesha.

Vaageesha sharanam, sharanam Vaageesha.

Vaageesha sharanam, sharanam Vaageesha.

Saareesha sharanam, sharanam Saareesha,

Saareesha sharanam, sharanam Saareesha

Jaya Ganesha jaya Ganesha

Jaya Ganesha paahi maam;

Jaya Ganesha jaya Ganesha

Jaya Ganesha raksha maam.

Jaya Jaya Girija Baala Gajaanana

Jaya Shivashankara Parvathi Nandana

Vighna Vinaashaka Vijaya Gajaanana

Sharavana Sevitha Sumukha Gajaanana

Tava Pada Sharanam Sharanam Gajaanana

Shri Mahaganapate Shivakumara Ganapate

Shaktiroopa Ganapate Sadananda Ganapate

Ekadanta Ganapate He Ramba Ganapate

Lambodara Ganapate Laalitaguna Ganapate

Namastestu Ganapate Namaste Namaste Namaste

Vighnaraja Ganapate Vishwamoola Ganapate

Vidhyadhara Ganapate Vijayaveera Ganapate

Karunaakara Ganapate Gowrisutha Ganapate

Pranavaroopu Ganapate Paramashanta Ganapate

Namastestu Ganapate Namaste Namaste Namaste

Gajanana Om Gajavadhana

Heramba Gajanana

Mushika Vahana Gajanana

Mothaka Hastha Gajanana

Pahi Pahi Gajanana

Parvathi Nandana Gajanana

Gaureenandana Gajaanana,

He! Gaureenandana Gajaanana;

Girijaanandana Niranjana,

Paarvatinandana Shubhaanana:

Paahi Prabho maam paahi Prasanna.

Paahi Prabho maam paahi Prasanna.

Gowri Nandhana Gajavadhana

Ganesha varadham mam pahi

Gaja muka gaja muka gana nadha

Ganesha varadham mam pahi

Gajanana Gajanana

Yeka thantha gajanana he ramba gajanana

Gajanana gajanana gajanana gajavadhana

Baala Gajaanana Namō Namō

Vighna Vinaashaka Namō Namō

Parvathi Nandana Namō Namō

Siddhi Vinaayaka Buddhi Pradayaka

Vijaya Gajaanana Namō Namō

Gangaadhara Suta Namō Namō

Lambodara He Namō Namō

KRISHNA

Chilangai Ketti Odi Odi Vaayo

Ende Thaamara Kanna Aadi Aadi Vaayo
Ninde Pinju Paadham Thedi Thedi Njangal
Ninde Divya Naamam Paadi Paadi Vannu

Chilangai ...

Deevaki Nandana Radha Jeevana
Keshava Hare Madhava
Poothana Mardhana Paapavonaashana
Keshava Hare Madhava
Gokula Baalane Odi Vaayo
Gopala Baalane Adi Vaayo

Chilangai ...

Kamsa Vimardhana Kaaliyanardhana
Keshava Hare Madhava
Aashritha Valsala Aapathbhaandhava
Keshava Hare Madhava
Omkara Naadhame Odi Vaayo
Aananda Geethame Adi Vaayo

Chilangai ...

Pandava Rakshaka Paapavinaashaka
Keshava Hare Madhava
Arjuna Rakshaka Agnjyaana Naashaka
Keshava Hare Madhava
Geethamruthame Odi Vaayo
Hrudayanandame Adi Vaayo

Chilangai ...

Choti Choti Gaiya Chote Chote Gvaal

Chotoso Mero Madana Gopal

Aage Aage Gaiya Peeche Peeche Gvaal

Beechme Mero Madana Gopal

Ghaas Khave Gaiya Dhoodh Peeve Gvaal

Maakhana Khave Mero Madana Gopal

Choti Choti Lakuti Chote Chote Haath

Bansi Bajaave Mero Madana Gopal

Choti Choti Sakiyaa Madhuvana Baag

Raas Rachave Mero Madana Gopal

Gopala ...Gopala ...

Gokulanandana Gopala.

Nandakumara Gopala

Navaneetachora Gopala.

Gopala ...Gopala ...

Apad-bandhava Anatha-rakshaka

Akhiladhara Gopala.

Gopala ... Gopala ...

He Murali Shridhara Radhekrishna Radheshyam

Keshava Madhava Yadava Nandana Radhekrishna Radheshyam

Nandanandana Radheshyam Navaneetachora Radheshyam

Bhaktha vatsala Radheshyam Bhaghavatha Priya Radheshyam

Keshava Madhava Yadava Nandana Radhekrishna Radheshyam

Baala Gopaala Neela Megha Shyaamaa

Prema Bharo Dil Me Humaare Ghana Shyaamaa
Humaare Ghana Shyaam Bade Pyaar Ghana Shyaam
Sang Raho Hardam Humaare Ghana Shyaamaa
Govinda Hari Gopaala Hari Govardana Giridaari
Shyaama Sundara Madana Mohana Brindaavanavihaari
(Baala Gopaala...)

Kshiraabdhi Shayana Narayanaa

Sri Lakshmi Ramanaa Naarayanaa
Naarayanaa Hari Naarayanaa
Natha jana paripaala Naarayanaa
Vaikuntha vaaasaa Narayanaa
Vaidheki Ramanaa Narayanaa
Narayanaa Hari Narayanaa
Nara Hari Roopaa Narayanaa

Aanandha Saagaraa Muralidharaa

Meeraa praana Radhe shyama Venu gopaalaa
Nandha Yashodhaa Aanandha kishoraa
Gopi Gopa bala Sri Raja Gopaalaa
Kousalya suprajaa Raamachandraa
Sitaa manoharaa Raaghavendhraa (Aanandha saagara)

Govinda Krishna Krishna, Gopi Gopaala Krishna

Govinda Gopi Gopaalaa, Gopaalaa
Govinda Krishna Krishna, Gopi Gopaala Krishna
Govinda Gopi Gopaalaa, Gopaalaa
Govinda Krishna Krishna, Gopi Gopaala Krishna
Govinda Gopi Gopaalaa, Gopaalaa

Nanda nandanaa He Vaasudevaa
Nanda nandanaa He Vaasudevaa
Nanda nandanaa He Vaasudeva Gopaalaa
Nanda nandanaa He Vaasudevaa
Nanda nandanaa He Vaasudevaa
Nanda nandanaa He Vaasudeva Gopaalaa
Govinda Krishna Krishna, Gopi Gopaala Krishna
Govinda Gopi Gopaalaa, Gopaalaa
Govinda Krishna Krishna, Gopi Gopaala Krishna
Govinda Gopi Gopaalaa, Gopaalaa
Govinda Krishna Krishna, Gopi Gopaala Krishna
Govinda Gopi Gopaalaa, Gopaalaa

SHIVA

Bolo Bolo Sab Mil Bolo Om Nama Shivaya

Om Nama Shivaya Om Nama Shivaya

Joot Jata Me Gangadhari Thrisooldhari Damaru Bajaye

Dam Dam Dam Dam Damaru Bhajai

Goonj Uta Om Namashivaya

Om Nama Shivaya (3)

Om Shiva Om Shiva Paratpara Shiva

Omkara Shiva, tava Sharanam

Namai Shankara Bhajami Shankara

Umamaheshvara tava sharanam

Om Shiva ...

Gauree Shankara, Shambho Shankara

Samba Sadashiva tava Sharanam

Om Shiva ...

Shivaya Parameshwaraya Shashishekaraya Nama Om

Bhavaya Gunasambhavaya Shivathandavaya Nama Om

Shivaya Parameshwaraya Chandrashekaraya Nama Om

Shambho Mahadeva Sadashiva

Ambujanayana Narayanan

Hara Om Hara Om Sadashiva

Hari Om Hari Om Narayana.

Pannagabhooshana Sadashiva

Pannagashayana Narayana.

Kailasavasa Sadashiva

Vaikunthavasa Narayana.

Gauresameta Sadashiva

Lakshmeesameta Narayana.

Parvatiramana Sadashiva

Papavimochana Narayana.

Bhasmabhooshita Sadashiva

Sreegandhalepita Narayana.

Anatharakshaka Sadashiva

Aapadbandhava Narayana.

Chinmayananda Sadashiva

Chinmayaroopa Narayana.

Hara Ganga Jhatadhara Gowri Manohara

Girija Mana Ramana

Hara Mruthyunjara Mahadeva Maheshwara

Mangala Shubha Charana

Nandivahana Nagabhushana Nirupama Gunasadhana (shiva)

Natanamanohara Nelakantashiva Nerajadalanayana (shiva)

Jyothirlingam Stotram

saurAShTre somanAthaM cha shrIshaile mallikArjunam |

ujjayinyAM mahAkAlamo~NkAramamaleshwaram ||

paralyAM vaidyanAthaM cha DAKinyAM bhImasha~Nkaram |

setubandhe tu rAmeshaM nAgeshaM dArukAvane ||

vArANasyAM tu vishveshaM tryambakaM gautamItaTe |
himAlaye tu kedAraM ghushmeshaM cha shivAlaye ||

etAni jyotirli~NgAni sAyaM prAtaH paThennaraH |
saptajanmakR^itaM pApaM smaraNena vinashyati ||

etaeshAm Darshanadeva pAthakam Naiva ThisTathi |
KarmakshayO Bhavethasya Yasya ThushTo Maheshwaraha ||

Jaya Guru Om Kaaraa, jaya jaya,

Sadguru Om Kaaraa Om,

Brahma Vishnu Sadaashiva,

Hara Hara Hara Hara Mahadeva

Shankaraa sadhaashiva chandarashekhara

Chandhrashekhara gowrishankara

Neelakanta shooladhaari chandhrashekhara

Phaalanethra tripuraari gowrishankara

Vedaroopu vishwanaatha chandhrashekhara

Kaalaharana kaamadahana chandhrashekhara

Govindha naarayana keshava hare

Meghashyama shrimuraari maadhava hare

Keshava hare maadhava hare

RAMA

Atmanivasee Rama, Atmanivasee Rama,

Dasharathanandana Rama jaya jaya,

Janakijeevan Rama.

Ayodhyavasee Rama, Ayodhyavasee Rama,

Dasharathanandana Rama jaya jaya,

Janakijeevan Rama.

Aranyavasee Rama, Aranyavasee Rama,

Dasharathanandana Rama jaya jaya,

Janakijeevan Rama.

Ahalya Uddharaka Rama, Ahalya Uddharaka Rama,

Dasharathanandana Rama jaya jaya,

Janakijeevan Rama.

Dashamukhamardana Rama, Dashamukhamardana Rama;

Dasharathanandana Rama jaya jaya,

Janakijeevan Rama.

Bhaktavatsala Rama, Bhaktavatsala Rama,

Dasharathanandana Rama jaya jaya,

Janakijeevan Rama.

Raama Raama Raama Raama

Raamanaama taarakam.

Raamakrishna Vaasudeva

Bhaktimuktidaayakam.

Jaanakeemanoharam

Sarvalokanaayakam.

Shankaraadisevyamaana

Divyanaamavaibhavam.

Rama here Rama there Rama Rama everywhere

God is one God is one God is one for everyone.

Krishna here Krishna there Krishna Krishna everywhere

God is one God is one God is one for everyone.

Allah here Allah there Allah Allah everywhere

God is one God is one God is one for everyone.

Jesus here Jesus there Jesus Jesus everywhere

God is one God is one God is one for everyone.

Folk Song-Bhaktha RamDas Song

Ne Potha Ne Potha Pandari Puramu Ne Potha (2)

Akkada Unde Paandu Rangadu Ikkada Unnadu

Ikkada Undi Hrudayamu Lopala Velayu Chunnadu

Ne ...

Kadupu lopala Illu Kattukuni Kapura Munnadu

Ghanta Nadhamu Sapthamu Lopala gala gala Padinadu

Ne ...

Pandari Puramuna Itika Rathipai palgaga Unnadu

Intha Bhantha melara Natho Unte Palghaga Unnadu

Ne ...

Kapata Nataka Suthra dharivai Kadhalaka Unnadu

Kavivara kannabi Ramadasuni Kathalo Unnadu

Ne ...

Think of God in all your actions

Kathebhi Rama khaho, Peethebhi Rama khaho

Soathebhi Rama khaho Raam, Raam, Raam

Bholo Rama, Rama, Rama, Rama, Rama, Rama

Rama, Rama, Rama, Raam, Raam, Raam

Utthebhi Rama khaho, **Phirthebhi** Rama khaho

Girthebhi Rama khaho Raam, Raam, Raam

Bholo Rama, Rama, Rama, Rama, Rama, Rama

Rama, Rama, Rama, Raam, Raam, Raam

Khelthebhi Rama khaho, **Jeethebhi** Rama khaho

Harthebhi Rama khaho Raam, Raam, Raam

Bholo Rama, Rama, Rama, Rama, Rama, Rama

Rama, Rama, Rama, Raam, Raam, Raam

Padthebhi Rama khaho, **Likthebhi** Rama khaho

Sunthebhi Rama khaho Raam, Raam, Raam

Bholo Rama, Rama, Rama, Rama, Rama, Rama

Rama, Rama, Rama, Raam, Raam, Raam

Hasthebhi Rama khaho, **Rothebhi** Rama khaho

Marthebhi Rama khaho Raam, Raam, Raam

Bholo Rama, Rama, Rama, Rama, Rama, Rama

Rama, Rama, Rama, Raam, Raam, Raam

Meaning

Kathe – Eating

Peethe – Drinking

Soathe – Sleeping

Uttthe – Getting Up

Phirthe – Walking Around

Likthe – Writing

Hasthe – Smiling

Marthe – Till End

Girthe – Falling Down

Khelthe - Playing

Jeethe - Winning

Harthe - Losing

Phadthe – Reading

Sunthe – Listening

Rothe – Crying

Khaho & Bolo - Saying

Prema mudhita mana se kaho

Raama Raama Ram, Shree Raama Raama Ram

Shree Raama Raama Ram, Shree Raama Raama Ram

Paapa kate dhukkha mite, leta Raama naam

Bhava samudhara sukhada naava, eka Raama naam

Shree Raama raama ram

Parama Shaanti sukha nidhaana, Divya Raama naam

Niraadhara ko aadhara, eka Ramaa naam

Shree Raama Raama Ram

Parama gopya parama ishta, Mantra Raama naam

Santa hridhaya sadaa basata, eka Raama naam

Shree Raama Raama Ram

Mahaadeva satata japata, Divya Raama naam

Kaashi marata mukti karata, Kahata Raama naam

Shree Raama Raama Ram

Rama Namō Rama Namō

Rama namō Sri Krishna namō

Kowsalya nandana rama namō

Devaki nandana Krishna namō

Ayodhyaasi rama namō

Gokulavaasi Krishna namō

Dasharatha Nandana rama namō

Vasudeva nandana Krishna namō

Tataki mardhana rama namō

Poothana mardhana Krishna namō

Ravana mardhana rama namō

Kamsa vimardana Krishna namō

Janaki vallabha rama namō

Rukmani vallabha Krishna namō

Deena dayalo rama namō

Deena samrakshaka Krishna namō

Rama namō rama namō

Rama namō Sri Krishna namō

Atma Rama Aananda Ramana

Achyutha Keshava Hari Narayana

Bhava Bhaya Harana Vanditha Charanaa

Raghukula Bhooshana Rajeeva Lochana

Aadi Narayana Anantha Shayanaa

Satchidananda Sathya Narayana

Meaning :

Chant the name of Rama, bestower of happiness and resident of our heart. Worship the Lotus Feet of Lord Narayana, Achyutha, Keshava and Hari, destroys the fear of cycle of birth and death. Pray: lotus-eyed Rama of Raghu Dynasty; Lord Narayana, resting on coiled serpent: Lord Sathyanarayana, Who is embodiment of Truth and bliss.

KARTHIKEYA

Karunamaya Karthikeya

Kaivalya Data Hey Swaminatha

Himagiri Nandini Priya Kumara

Ihapara Sukha Dayi Bhava Bhaya Hara

Karunamaya Karthikeya

Kaivalya Data Hey Swaminatha

Sharanagata Priya Shanmukha Natha

Sharanam Sharanam Shambhu Kumara

Karunamaya Karthikeya

Kaivalya Data Hey Swaminatha (2)

Subrahmanyam Subrahmanyam

Shanmukhanatha Subrahmanyam.

Subrahmanyam Subrahmanyam

Shanmukahanatha Subrahmanyam.

Shiva Shiva Shiva Shiva Subrahmanyam

Hara Hara Hara Hara Subrahmanyam.

Shiva Shiva Hara Hara Subrahmanyam

Hara Hara Shiva Shiva Subrahmanyam.

Shiva Sharavanabhava Subrahmanyam

Guru Sharavanabhava Subrahmanyam.

Shiva Shiva Hara Hara Subrahmanyam

Hara Hara Shiva Shiva Subrahmanyam.

Anbanukku Anbanaeene va va va

Arumuga Vaelavaanee va va va

Inbamaya Jyothiyaene va va va

Isanumai Balaganae va va va

Uraganaaban Maruganaene va va va

OomaikkaruL Purindhavanae va va va

Ettukudi Vaelavaanee va va va

Erumayil Eriyaene va va va

Ayngaranuk ILaiyavanae va va va

Arumuga Vaelavanae va va va

Oyyari VaLLi lola va va va

Omkara Thathuvamae va va va

Avvaik Upadaesithavaa va va va

Arupadai Veedudayaai va va va

Adi Adi Adiyae va va va

Odi Odi Odiya va va va

YE SARVA BRAHMA HAI

Ye Sarva Brahma Hai | Tu Hai Brahma | Mai Hu Brahma | Sarva Brahma Brahma Hai ||

Ye Sarva Satya Hai | Tu Hai Satya | Mai Hu Satya | Sarva Satya Satya Hai ||

1) Ek Se Anek Hai | Ek me Anek Hai | Taal Lai Aur Swar | Sab Mile Hai Om Me ||

2) Purna Se Tu Puna Le | Phir bhi Vo Sampruna Hai | Kya Hai Ananta Kya Ananta | Kya Anant kya Hai Anta ||

3) Artha Kya Nirartha Kya | Kya Sabhi ka Artha Hai | Shabda Kya Aur Moun Kya | Phir Ye Koun Sunta Hai ||

4) Tod ke Tu Jod Ta | Jod ke Tu Tod Ta | Kek Andhakar Hai | Jisme Aman Jyoti Hai ||

HANUMAN

Aanjaneya Raghuveera,

Raamadoota maam paahi;

Aanjaneya mama bandho,

Aanjaneya dayaasindho;

Aanjaneya Raghu Raama,

Aanjaneya parama dhaama.

Veera Hanumana

Athi Balavana

Rama Rama Rasiya Re

Ho Ho Ho Ho Prabhumana Basiya Re

He He He He Thapovana Rasiya Re

Rama Lakshmana Janaki

Jay Bolo Hanumanaki

Veera Hanumana ...

Ragupathi Ragava Raja Ram

Pathitha Pavana Sita Ram

Veera Hanumana ...

Maruthi raya, bala bhima

Bhajana laage dey prema

Anjana putra bala bhima

Bhajana laage dey prema

Vaayu kumara bala bhima, bhajana laage ...

Rama doota bala bhima, bhajana laage...

Aanjaneya bala bhima, bhajana laage...

Bala bhim, bala bhim, bala bhima, bhajana laage...

Maruti raya bala bhima, bhajana laage...

DEVI

Amba Parameshwari Akilandeshwari

Adhi Parasakthi Palayamam

Amba Parameshwari Akilandeshwari

Chamundeshwari Palayamam

Amba Parameshwari Akilandeshwari

Rajarajeshwari Palayamam

Sharadhe Sharadhe Chadhurmuka Bhariye Sharade

Sharadhe Sharadhe Vani Saraswathi Sharadhe

Sharadhe Sharadhe Shankara Bhujithe Sharadhe

Sharadhe Sharadhe Shrunka Gireeshe Sharadhe

Sharadhe Sharadhe Pusthaha Hasthe Sharadhe

Sharadhe Sharadhe Veena Bhani Sharadhe

Sharadhe Sharadhe Mayura Hamane Sharadhe

Sharadhe Sharadhe Hamsa Vahini Sharadhe

Sharadhe Sharadhe Vidhya Dhayini Sharadhe

Sharadhe Sharadhe Varapradhayini Sharadhe

Mahalakshmi Jaganmatha Mathusuthanapriya Manamohini

Adhi lakshmi Dhanadhanya lakshmi

Sowbhagya lakshmi Santhana lakshmi

Veerya lakshmi Dhyirya lakshmi

Sri Varalakshmi Pahimam

Chanchala Sumangala

Vasunthara Vasupratha

Padmini Sunandhini

Niranjani Bhargavi
Amale Kamale Vimale
Hari Vallabe Shube
Mandha Hasa Chandhra Vadhana
Cheethalam Namamyaham

Vani Saraswati Vaag Devi

Veenaa Dhaarini Maam Paahi
Pustaka Paani Vaag Devi
Pannaga Veni Maam Paahi
Vani Saraswati Vaag Devi
Veenaa Dhaarini Maam Paahi
Chaturmukha Bharye Vaag Devi
Sankara Pujite maam Paahi
Vani Saraswati Vaag Devi
Veenaa Dhaarini Maam Paahi
Vaachamagochari Vaag Devi
Vaakya Vinodini Maam Paahi
Vani Saraswati Vaag Devi
Veenaa Dhaarini Maam Paahi

Sarva Vyapini Maha Yogini Shankara Priya Durge

Jai Jaika Palini Jagata Vandini Bhairavi Mata Durge (repeat last 2 lines again)
Jai Jai Ma Jai Jai Ma Jai Jai Ma Jai Jai Ma
Jai Jai Bhairavi ma
Jai Jai Ma Jai Jai Ma Jai
Jai Bhairavi ma

AYYAPPAN

Harivarasanam viswamohanam

Haridhadiswaram aaradyapadukam
Arivimardhanam nithyanarthanam
Hariharathmajam devamasraye.

Saranakeerthanam sakthamanasam
Bharanalolupam nartanalasam
Arunabhasuram bhoothanayakam
Hariharathmajam devamasraye.

Pranayasatyakam pranayakam
Pranathakalpakam suprabanchitam
Pranavamandiram keerthanapriyam
Hariharathmajam devamasraye.

Thuragavahanam sundarananam
Varagadhayudham devavarnitham
Gurukripakaram keerthanapriyam
Hariharathmajam devamasraye.

Thribhuvanarchitam devatatmakam
Thrinayanam prabhum divyadesikam
Thridashapoogitham chintithapratham
Hariharathmajam devamasraye.

Bhavabhayavaham bhavukavaham
Bhuvanamohanam bhoothibooshanam
Dhavalavahanam divyavaranam
Hariharathmajam devamasraye.

Kalamridhusmitham sundarananam
Kalabhakomalam gathramohanam

Kalabhakesari vachivahanam
Hariharathmajam devamasraye.

Srithajanapriyam chintithapratham
Sruthivibhooshanam sadhujeevanam
Sruthimanoharam geethalalasam
Hariharathmajam devamasraye.

GURU

Shankara Guro Jaya Shankara Guro

Shankara Bhagavatpada Shankara Guro

Apara Mahima Gurunatha

Kripa Sagara Gurunatha

Gurunatha Jaya Gurunatha

Sadgurunatha Gurunatha

Gurunatha Gurunatha

Sadgurunatha Gurunatha (Shankara)

SREE GURUSTOTRAM

Akhandamandalaakaaram

Vyaaptam yena charaacharam;

Tatpadam darshitam yena

Tasmai Shree Gurave namah.

Agnaanatimiraandhasya

Gnaanaanjanashalaakayaa;

Chakshurunmeelitam yena

Tasmai Shree Guruvae namah.

Gurur Brahmaa Gurur Vishnuh

Gurur Devo Maheshvarah;

Gurureva param Brahma

Tasmai Shree Gurave namah.

Sthaavaram jangamam vyaaptam

Yatkinchit sacharaacharam;

Tatpadam darshitam yena

Tasmai Shree Guruvae namah.

Chinmayam vyaapi yatsarvam

Trailokyam sacharaacharam;

Tatpadam darshitam yena

Tasmai Shree Guruvae namah.

Sarvashrutishiroratra-

Viraajitapadaambujah;

Vedaantaambujasooryo uas-

Tasmai Shree Guruvae namah.

Chaitanyah shaashvatah shaanto

Vyomaateeto niranjanah;

Bindunaadakalaateetas-

Tasmai Shree Guruvae namah.

Gnaanashaktisamaaroodhah

Tattvamaalaavibhooshitah;

Bhuktimuktipradaataa cha

Tasmai Shree Guruvae namah.

Anekajanmasampraapta-

Karmabandhavidahine;

Aatmagnaanapraadaanena

Tasmai Shree Guruvae namah.

Shoshanam bhavasindhoshcha

Gnaapanam saarasmadah;

Guroh paadodakam samyak

Tasmai Shree Guruvae namah.

Na Guroradhikam tattvam

Na Guroradhikam tapah;

Tattvagnaanaat param naasti
Tasmai Shree Guruvae namah.

Mannaathah Shree Jagannaathah

Madguruh Shree Jagadguruh;
Madaatmaa sarvabhutaatmaa
Tasmai Shree Guruvae namah.

Gururaadiranaadishcha

Guruh paramadaivatam;
Guroh parataram naasti
Tasmai Shree Guruvae namah.

Tvameva maataa cha pitaa tvameva

Tvameva bandhushcha sakhaa tvameva;

Tvameva vidyaa dravinam tvameva

Tvameva sarvam mama devadeva.

LINGASHTAKAM

Brahma-Murari surarchita Lingam

Nirmalabhashita shobhita Lingam;

Janmajadukhavinashaka Lingam

Tat pranamami Sadashiva Lingam

Devamunipravararchita Lingam

Kamadaham Karunakara Lingam;

Ravanadarpavinashana Lingam

Tat pranamami Sadashiva Lingam

Sarvasugandhi sulepita Lingam

Buddhivivardhanakarana Lingam;

Siddhasurasuravandita Lingam

Tat pranamami Sadashiva Lingam

Kanakamahamanibhooshita Lingam

Phanipati veshtitashobhita Lingam;

Dakshasuyajnavinashana Lingam

Tat pranamami Sadashiva Lingam

Kumkumachandanalepita Lingam

Pankajaharasushobhita Lingam;

Sanchitapapavinashana Lingam

Tat pranamami Sadashiva Lingam

Devaganarchitasevita Lingam

Bhavairbhaktibhireva cha Lingam;
Dinakarakotiprabhakara Lingam
Tat pranamami Sadashiva Lingam

Ashtadalopariveshtita Lingam

Sarvasamudbhavakarana Lingam;
Ashtadaridravinashana Lingam,
Tat pranamami Sadashiva Lingam

Suragurusuravarapoojita Lingam

Suravanapushpasadarchita Lingam;
Paratparam Paramatmaka Lingam
Tat pranamami Sadashiva Lingam

Lingashtakamidam punyam

Yah pathet Shivasannidhau;

Shivalokamavapnoti

Shivena saha modate.

MADHURASHTAKAM

Adharam madhuram, vadanam madhuram

Nayanam madhuram, hasitam madhuram

Hridayam madhuram, gamanam madhuram

Madhuradhipaterakhilam madhuram.

Vachanam madhuram charitam madhuram

Vasanam madhuram valitam madhuram

Chalitam madhuram bhramitam madhuram

Madhuradhipaterakhilam madhuram.

Venurmadhuro renurmadhurah

Panirmadhurah padau madhurai;

Nrityam madhuram, sakhyam madhuram

Madhuradhipaterakhilam madhuram.

Geetam madhuram peetam madhuram

Bhuktam madhuram, suptam madhuram;

Roopam madhuram tilakam madhuram

Madhuradhipaterakhilam madhuram.

Karanam madhuram, taranam madhuram

Haranam madhuram smaranam madhuram;

Vamitam madhuram shamitam madhuram

Madhuradhipaterakhilam madhuram.

Gunja madhura, mala madhura

Yamuna madhura, Veechee madhura;
Salilam madhura, kamalam madhura
Madhuradhipaterakhilam madhura.

Gopee madhura leela madhura

Yuktam madhura, bhuktam madhura;
Drishtam madhura, shistam madhura
Madhuradhipaterakhilam madhura.

Gopa madhura, gavo madhura

Yashtir madhura Srishtri madhura;
Dalitam madhura Phalitam madhura
Madhuradhipaterakhilam madhura.

SHRI SHIVA-PANCHAKSHAREE STOTRAM

Nagendraraya Trilochanaya,

Bhasmangaraya Maheshwaraya

Nityaya Shuddhaya Digambaraya

Tasmai “Na” Karaya Namah Shivaya

Mandakinisalila chandanacharchitaya

Nandeeshwara pramathanatha

Maheshwaraya

Mandarapushpa bahupushpa Supoojitaya

Tasmai “Ma” Karaya Namah Shivaya

Shivaya Gaureevadanabja bala-

Sooryaya dakshadwara nashakaya

Shrineelakanthaya Vrishadhwajaya

Tasmai “Shi” Karaya Namah Shivaya

Vashishtha kumbhodbhava Gautamarya

Muneendra Devarchita Shekaraya

Chandrarka Vaishwanara Lochanaya

Tasmai “Va” Karaya Namah Shivaya

Yajnaswaroopaya Jatadharaya

Pinakahastaya Sanatanaya

Divyaya Devaya Digambaraya,

Tasmai “Ya” Karaya Namah Shivaya

Panchaksharamidam Punyam

Yah pathet Shiva sannidhau

Shivalokamawapnoti

Shivena saha modate

HANUMAN CHALISA

Sri Guru Charana Saroj Raj

Nija Man mukur sudhar
Baranou Raghuvar Vimala Yash
Jo Dayak Phala Char
Buddhi Heen Tanu Janikai
Sumirou Pavan Kumar
Balabuddhi Vidhya Dehu Mohi
Harahu Kalesh vikar

Jaya Hanuman Gnana Guna Sagar

Jaya Kapeesa Thihu Loka Ujagar
Rama Dhoota Atulita Bala Dhama
Anjani Putra Pavana Suta Nama
Hail Hanuman, Ocean of wisdom and virtue,
Hail universally (in all the three worlds) venerated Lord of Apes
Rama's messenger blessed with incomparable power,
Anjana's son, who is also known as Pavanputra (son of wind).

Maha Veer Vikram Baja Rangi

Kumati Nivar Sumati Ke Sangi
Kanchana Varana Viraja Suvesha
Kanan Kundala Kunchita Kesha
O! Brave, victorious Bajarangi,
Who dispels evil thoughts and befriends the good.
Golden hued and nobly attired,
With bejeweled ears and curly hair

Hatha Vajra Aru Dvaja Virajai

Kandhe Munja Janeu Sajai

Shankara Suvana Kesari Nandana

Tej Pratapa Maha Jaga Bandana

Thunder bolt and standard in hand,
While the revered sacred thread adorns his shoulder.

Shiva incarnate, son of Kesari,
The world hails your power and valour.

Vidya Van Gunee Ati Chatur

Rama Kaj Karibe Ko Atur

Prabhu Charitra Sunibe Ko Rasiya

Rama Lakhana Sita Mana Basiya

Learned, virtuous and ingenious,
Eager to be of service of Lord Rama.

You enjoy listening to your Lord's story,
Ram, Lakshman and Sita dwell in your heart

Sukshma Roopa Dhari Siyahi Dikhava

Vikata Roopa Dhari Lanka Jarava

Bheema Roopa Dhari Asura Samhare

Rama Chandra Ke Kaja Samvare

You assumed a hideous form to appear before Sita,
Assumed a ferocious form and set afire Lanka.

Assuming a gigantic form, you killed the demons,
And helped Sri Ramachandra in achieving his ends.

Laya Sajeevana Lakhana Jiyaye

Sri Raghuveer Harashi Ur Laye

Raghupati Keenhi Bahut Badayi

Tuma Mama Priya Bharatahi Sama Bhayi

When you brought Sanjivani to save Lakshmana,
An overjoyed Rama folded you in embrace.

The scion of Raghu clan praised you and said,
You are as dear to me as my brother.

Sahasa Badana Tumharo Yash Gavai

Asa Kahi Shripati Kanta Lagave

Sankara Dika Bramhadi Muneesha

Narada Sharada Sahita Aheesha

May a thousand tongues praise your glorious deeds,
Said Sripati while holding you in warm embrace

Sanaka and other sages, Lord Brahma,
Narad, Saraswati and the Lord of serpents

Yama Kuber Digpala Jahan Te

Kavi Ko Vida Kahi Sakai Kahan Te

Tum Upakar Sugreevahi Keenha

Rama Milaya Raja Pada Deenha

Yama, Kubera, Lords of all eight directions,
Poets, Learned men, can any one fully describe you in toto.

You did a great favour to Sugreeva,
By bringing him to Rama who restored his throne.

Tumharo Mantra Vibheeshana Mana

Lankeshwara Bhaye Sab Jag Jana

Yuga Sahasra Yo Jana Par Bhanu

Leelyo Tahi Madur Phal Janu

Vibheeshan heeded your advice,
And became king of Lanka, this, the whole world knows.

Though the Sun god is located millions of miles away,
You engulfed him, taking it to be a sweet fruit.

Prabhu Mudrika Meli Mukha Mahi

Jaladi Landhi Gaye Acharaja Nahi

Durgam Kaja Jagat Ke Jete

Sugama Anugraha Tumhare Te Te

The Lord's signet ring in your mouth,
It is no wonder that you leapt over the mighty ocean.

All the most difficult tasks in the world,
Are rendered easiest with your blessings.

Rama Duare Tum Rakhavare

Ho Ta na Agnya Bina Paisare

Sab Sukh Lahai Tumharee Sharana

Tum Rakshaka Kahu Ko Darana

O! sentinel of the doors leading to Rama!,
Without your blessing, no one can enter his abode.

Happiness is the lot of those under your protection,
With you as one's saviour, who should one fear ?.

Apana Tej Samharo Apai

Teeno Lok Hanka Te Kapai

Bhoot Pishacha Nikata Nahi Avai

Mahaveera Jab Nama Sunavai

Only you can withstand your power,
The whole universe trembles when you roar.

Demons and Evil spirits do not venture,
Near those who utter your name, O! great hero.

Nashai Rog Harai Sab Peera

Japat Nirantara Hanumat Veera

Sankata Se Hanuman Chudavai

Mana Krama Bachana Dhyana Jo Lavai

Diseases disappear and Problems get solved,
If one regularly worships brave Hanuman

Hanuman removes all sufferings,
If one's mind, action, speech and thoughts are fixed on him.

Sab Para Rama Tapasvi Raja

Tinke Kaj Sakala Tuma Saja

Aur Manorata Jo Koyi Lavai

Tasu Amita Jeevana Phala Pavai

Rama the monk, is the Lord of the universe,
Whose every task, you carried with ease, Oh Hanumanji

Whatever be ones wishes,
Will be fulfilled and limitless bounties of life granted.

Charo Yuga Paratapa Tumhara

Hai Parasiddha Jaga Ujyaya

Sadu Santake Tuma Rakhavare

Asura Nikandana Rama Dulare

Your valour encompasses all the four ages,
Your fame brightens the whole universe.

O! Protector of the Pious and the Saints,
O! slayer of demons and beloved of Ram.

Ashta Siddhi Nava Nidhi Ke Data

Asa Vara Deena Janaki Mata

Rama Rasayana Tumhare Pasa

Sada Raho Raghupati Ke Dasa

The power to grant the 8 Accomplishments and the 9 Treasures,
Had been bestowed on you as a boon by Mother Janaki.

O! Possessor of the Rama potion,
May you forever be Rama's servent.

Tumhare Bhajan Rama Ko Bhavai

Janama Janama Ke Duhkha Bisaravai

Anta Kala Raghupati Pur Jayi

Jahan Janama Hari Bhakta Kahayi

Those who pray you attain Sri Ram,
And are freed of sorrows of many lives.

In the end they reach the abode of Raghupathi,
If reborn will be hailed as devotees of Hari.

Aura Devata Chittha Na Darayi

Hanumat Seyi Sab Sukh Karayi

Sankata Katai Mitai Sab Peera

Jo Sumirai Hanumat Balabeera

Where is the need to think of other Gods,
When Hanuman is able to grant all happiness.

Sorrows are mitigated and evils are warded off,
For those who remember Hanuman the mighty hero.

Jai Jai Jai Hanuman Gosayi

Kripa Karahu Gurudeva Ki Nayi

Jo Shat Bara Pat Kara Joyi

Chootahi Bandi Maha Sukha Hoyi

Hail Hail Hail Hanuman Gosayi,
Bless me as a teacher blesses his disciple.

One who recites this a hundred times,
Will be rid of mortal chains and attain great happiness.

Jo Yah Padhe Hanuman Chalisa

Hoya Siddhi Saki Goureesa

Tulasi Das Sada Hari Chera

Keejai Nath Hridaya Maha Dera

Those who recite Hanuman Chalisa,
Will be successful, Gourisha (Lord Siva) is my witness.

Tulsidas is forever a servant of Lord Hari,
O! Lord, reside in my heart for ever.

Pavan Tanaya Sankat Haran

Mangala Murthi Roop

Rama Lakhana Sita Sahit

Hridaya Basahu Surabhoop

SIYAVAR RAMACHANDRA KI JAI

PAVAN SUTA HANUMAN KI JAI

BOLO BHAI SAB SANTAN KI JAI

SHARADA STOTRAM

Namaste Sharade Devi

Kashmeerapuravasini;
Tvamaham prarthaye nityam
Vidyadanam cha dehi me.

Ya Shraddha Dharana Medha,

Vagdevee Vidhivallabha;
Bhaktajihvagrasedana
Shamadigunadayinee.

Namami yamineenatha-

Lekhalankritakuntalam;
Bhavaneem bhavasantapa-
Nirvapanasudhanadeem.

Bhadrakalyai namo nityam

Sarasvatyai namo namah;
Veda-Vedanga-Vedanta-
Vidyasthanebhya eva cha.

Brahmasvaroopa parama

Jyotiroopa Sanatanee;
Sarvavidyadhidevee ya
Tasyai Vanyai namo namah.

Yaya vina jagatsarvam

Shashvat jeevan mritam bhavet;

Jnanadhidevee ya tasyai

Sarasvatyai namo namah.

Yaya vina jagatsarvam

Mookamunmattavat Sada;

Ya Devee Vagadhishtatree

Tasyai Vanyai namo namah.

ACHYUTASHTAKAM

Achyutam Keshavam Rama-Narayanam

Krishna-Damodaram Vasudevam Harim;
Shreedharam Madhavam Gopikavallabham
Janakee-nayakam Ramachandram bhaje.

Achyutam Keshavam Satyabhamadhavam

Madhavam Shreedharam Radhikaradhakam;
Indiramandiram chetasa sundaram
Devakee-nandanam Nandajam sandadhe.

Vishnave Jishnave Shankhine Chakrine

Rukmineeragine Janakeejanaye;
Vallaveevallabhayarchitayatmane
Kamasavidhvamsine vamshine te namah.

Krishna Govinda he Rama Narayana

Shreepate Vasudevajite Shreenidhe;
Achyutananta he Madhavadhokshaja
Dvarakanayaka Draupadee-rakshaka.

Rakshasakshobhitah Seetaya shobhito

Dandakaranyabhoopunyatakarana;
Lakshmanenanvito vanaraih sevito'
Gastyasampoojito Raghavah patu mam.

Dhenukarishtakanishtakriddveshinam

Keshiha Kamsahridvamshiko vadakah;
Pootanakopakah Soorajakhelano
Bala-Gopalakah patu mam sarvada.

Vidyududyotavan praspuradvasasam

Pravridambhodavat prollasadvigraham;
Vanyaya Malaya shobhitorasthalam
Lohitanghridvayam varijaksham bhaje.

Kunchitaih kuntakairbhrajimananam

Ratnamaulim lasatkundalam gandayoh;
Harakeyoorakam kankanaprojvalam
Kinkineemanjulam shyamalam Tam bhaje.

DASHAVATARA HASTA

The 10 (Dasha) incarnations (Avatara) of Lord Vishnu can be shown like this.

| <i>Name of the Avatara</i> | <i>Left Hand</i> | <i>Right Hand</i> | <i>Position of the Hands</i> |
|---|----------------------------|---------------------------|--|
| Matsya (Fish) | Tripataka Hasta | Tripataka Hasta | First show the Matsya hasta and then hold tripataka hasta in both the hands, in line with shoulders. |
| Koorma (Tortoise) | Tripataka Hasta | Tripataka Hasta | Show the Koorma hasta and then hold tripataka hasta in both the hands, in line with shoulders. |
| Varaha (Wild Bore) | | | Show the Varaha hasta and then keep both hands on the waist. |
| Narasimha (Half Man & Half Lion) | Simhamukha Hasta | Tripataka Hasta | Hold the hands in front of the chest. |
| Vamana (Dwarf) | Mushti Hasta | Mushti Hasta, turned down | Hold the left hand little below the left sholuder and the right hand little above the waist, like showing the sacred thread. |
| Parashuraama | Keep the hand on the waist | Ardhapataka Hasta | Stretch the right hand above the head at an angle. |
| Raama | Shikhara Hasta | Kapitha Hasta | Hold the left hand above the shoulder level, like holding a bow and stretch down the right hand, like holding an arrow. |
| Balaraama | Mushti Hasta | Pataka Hasta | Hold the hands in front of the chest. |
| Krishna | Mrugasheersha Hasta | Mrugasheersha Hasta | Both the hands are held near the mouth with mrugasheersha hasta opposite to one another, like holding the Flute |
| Kalki | Tripataka Hasta | Pataka Hasta | Hold the hands in front of the chest. |

MAHALAKSHMYASHTAKAM

Namastestu mahamaye srýpýthe surapujite

Sankhacakra gadahaste mahalakshmi namostute

Namaste garudarudhe kolasurabhayankari

Sarvapapahare devi mahalakshmi namostute

Sarvajñe sarvavarade sarvadustabhayankari

Sarvaduḥkhaḥare devi mahalakshmi namostute

Siddhibuddhiprade devi bhuktimukti pradayini

Mantramurte sadadevi mahalakshmi namostute

Adyantarahite devi adishaktimaheshvari

Yogajñe yogasambhute mahalakshmi namostute

Sthulasukshmamaharaudre mahashaktimahodare

Mahapapahare devi mahalakshmi namostute

Padmaasanasthite devi parabrahmasvarupini

Paramesi jaganmataḥ mahalakshmi namostute

Svetambaradhare devi nanalankarabhushite

Jagatsthite jaganmataḥ mahalakshmi namostute

Mahalakshmyashtakam stotram yah pathed bhaktimannarah

Sarvasiddhimavapnoti rajyam prapnoti sarvada

Ekakale pathennityam mahapapavinasanam

Dvikalam yah pathennityam dhanadhanyasamanvitah

Trikalam yah pathennityam mahasatruvinasanam

Mahalakshmirbhavennityam prasannavaradasubha

Iti srimahalakshmyashakam sampurnam

MANTRA PUSPHAM

It is customary to recite Manthra Pushpam, or a short version of it, at the conclusion of all major prayer rituals in the Temples and at home pooja functions. Often we offer flowers to the Deities at this time making some people to think that this is something to do with the flowers [pushpam].

The verses of Manthra pushpam is a recitation about the origin and evolution of the natural forces like water, air, fire, earth, Sun and the stars and not just praising God.

Yopām Pushpam Vedha - Pushpavān Prajaavān Pasumān B'havathi

Chandramāvā Apām Pusham - Pushpavān Prajaavān Pasumān B'havathi

Ya Ye'vam Vedha - Yopaam-aayathanam Vedha - Aayatha-navaan Bhavathi

1

Agnirvaa Aapaam-aayathanam - Aayatha-navaan B'havathi

Yo Aghner-aayathanam Vedha - Aayatha-navaan B'havathi

Aapova Agner-aayathanam - Aayatha-navaan B'havathi

Ya Yevam Veda - Yopaam-aayathanam Vedha - Aayatha-navaan B'havathi

2

Vaayorvaa Apaam-aayathanam - Aayatha-navaan B'havathi

Yo Vaayor-aayathanam vedha - Aayatha-navaan B'havathi

Aapovai Vaayor-aayathanam - Aayatha-navaan B'havathi

Ya Evam Vedha - Yopaam-aayathanam Vedha - Aayatha-navaan B'havathi

3

Asovvaitha pannapaam-aayathanam - Aayatha-navaan B'havathi

Yo Mushyathapa -thaayathanam Vedha - Aayatha-navaan B'havathi

Aapova Amushyathapa -thaayathanam - Aayatha-navaan B'havathi

Ya Evam Vedha - Yopaam-aayathanam Vedha - Aayatha-navaan B'havathi

4

Chandramaavaa Apaam-aayathanam - Aayatha-navaan B'havathi

Yach Chandramasa Aayathanam vedha - Aayatha-navaan B'havathi

Aapovai Chandramasa Aayathanam - Aayatha-navaan B'havathi

Ya Evam Vedha - Yopaamaayathanam Vedha - Aayatha-navaan B'havathi

5

Nakshathraanivaa Apaam-aayathanam - Aayatha-navaan B'havathi

Yo Nakshathraanaa-aayathanam - Vedha Aayatha-navaan B'havathi
Aapovai Nakshathraanaa Aayathanam - Aayatha-navaan B'havathi
Ya Evam Vedha - Yopaam-aayathanam Vedha - Aayatha-navaan B'havathi

6

Parjanyovaa Apaam-aayathanam - Aayatha-navaan B'havathi

Yaf: Parjanyasy-aayathanam Vedha - Aayatha-navaan B'havathi
Aapovai Parjanyasy-aayathanam - Aayatha-navaan B'havathi
Ya Evam Vedha - Yopaam-aayathanam Vedha - Aayatha-navaan B'havathi

7

Samvathsarovaa Apaam-aayathanam - Aayatha-navaan B'havathi

Yas Samvathsars Yaayathanam Vedha - Aayatha-navaan B'havathi
Aapovai Samvathsars Yaayathanam - Aayatha-navaan B'havathi
Ya Evam Vedha - Yopsu Naavam Prati Thishti tham Vedha - Prathyeva thishtathi

8

OM Rajadhi rajaya Prasahya Sahine Namu Vayam Vai Sravanaya Kurmahe

Samekaman Kama Kamaya mahyam Kamesvaro Vai Sravano dadatu Kuberaya Vai
Sravanaya Maha rajaya Namah

The meaning of the verse is as follows: The world is all made of water and is the basic of everything and is worthy of our prayers. As water is cool so also the moon is cool like a flower of the water. He who understands this gets all prosperity [with progeny and cattle]. Fire is also a producer of this water and the air is a producer of the fire. As the sea water raises as vapor to the clouds and falls as rain to give us the warmth and prosperity, the Sun is related to the water. As we see the star [through astrological position] which determines the rain and prosperity, we see the relation of stars for all this prosperity through water. Each year, as we get the rainy season to get our rains, the year around seasons get importance. On this water the world revolves around like a boat sailing in the ocean and he who understands this gets all the prosperity.

MAHA GANESHA PANCHARATNA STOTRAM

Mudakaratha Modakam Sada Vimukthi Sadhakam

Kaladaravathamskam Vilasi Lokarakshakam
Anaayakaik Nayakam Vinashithebha Dhyathakam
Natha shubhashu Nashakam Namami Tham Vinayakam

Nathetharathi Bheekaram Namodhitharka Bhaswaram

Namthsurari Nirjaram Nathadikaa Paduddaram
Sureswaram Nidhishwaram Gajeswaram Ganeswaram
Maheshwaram Thvamashraye Parathparam Nirantharam

Samastha Loka Shankaram Nirastha Dhaithya Kunjaram

Daretharodaram Varam VareBhavakthra Maksharam
Krupakaram Kshamakaram Mudhakaram Yashaskaram
Manaskaram Namskrutham Namskaromi Bhaswaram

Akincha narthi marjanam Chirantha Nokthi Bhajanam

Purari Purva Nandanam Surari Gurva Charvanam
Prapancha nasha Bheeshanam Dhananjayadi Bhooshanam
Kapola Danavaranam Bhaje Purana Varanam

Nithantha Kantha Dhantha Khanthi Mantha Kantha Kathmajam

Achinthya Roopa Manthaheena Mantharaya Krunthanam
Hrudanthare Nirantharam Vasanthameva Yoginam
Thamekadantha Mevatham Vichintha Yami Santhatham

Maha Ganesha Pancharathna Madarena Yonvaham

Prjalpathi Prabhathake Hrudismaram Ganeswaram
Arogathaam Adhoshathaam Susahitheem Suputhratham
Samahithaayur Ashta Bhoothim Abhu paithi Soochiraath

GEETA DHYANAM

MEDITATION ON THE GITA

Om paarthaaaya pratibodhitaam bhagavataa naaraayanenaswayam,

Vyaasena grathitaam puraanamuninaa madhye mahaabhaaratam;
Advaitaamritavarshineem bhagavateem ashtaadashaa dhyaayineem,
Amba twaam anusandadhaami bhagavadgeete bhavadweshineem.

1. Om. O *Bhagavad Gita*, with which Partha was illumined by Lord Narayana Himself, and which was composed within the *Mahabharata* by the ancient sage, Vyasa, O Divine Mother, the destroyer of rebirth, the showerer of the nectar of Advaita, and consisting of eighteen discourses—upon Thee, O *Gita*, O affectionate Mother, I meditate!

Namostu te vyaasa vishaalabuddhe phullaaravindaayatapatranetra;

Yena twayaa bhaaratatailapoornah prajwaalito jnaanamayah pradeepah.

2. Salutations unto thee, O Vyasa, of broad intellect and with eyes like the petals of a full-blown lotus, by whom the lamp of knowledge, filled with the oil of the *Mahabharata*, has been lighted!

Prapannapaarijaataaya tottravetraikapaanaye;

Jnaanamudraaya krishnaaya geetaamritaduhe namah.

3. Salutations to Lord Krishna, the Parijata or the Kalpataru or the bestower of all desires for those who take refuge in Him, the holder of the whip in one hand, the holder of the symbol of divine knowledge and the milker of the divine nectar of the *Bhagavad Gita*!

Sarvopanishado gaavo dogdhaa gopaalanandanah;

Paartho vatsah sudheer bhoktaa dugdham geetaamritam mahat.

4. All the *Upanishads* are the cows; the milker is Krishna; the cowherd boy, Partha (Arjuna), is the calf; men of purified intellect are the drinkers; the milk is the great nectar of the *Gita*.

Vasudevasutam devam kamsachanooramardanam;

Devakeeparamaanandam krishnam vande jagadgurum.

5. I salute Sri Krishna, the world-teacher, son of Vasudeva, the destroyer of Kamsa and Chanura, the supreme bliss of Devaki!

Bheeshmadronatataa jayadrathajalaa gaandhaaraneelotpala;

Shalyagraahavatee kripena vahanee karnena velaakulaa;
Ashwatthaama-vikarna-ghora-makaraa duryodhanaavartinee;
Sotteernaa khalu paandavai rananadee kaivartakah keshavah.

6. With Kesava as the helmsman, verily was crossed by the Pandavas the battle-river, whose banks were Bhishma and Drona, whose water was Jayadratha, whose blue lotus was the king of Gandhara, whose crocodile was Salya, whose current was Kripa, whose billow was Karna, whose terrible alligators were Vikarna and Asvatthama, whose whirlpool was Duryodhana.

Paaraasharya vachah sarojamamalam geetaarthagandhotkatam;

Naanaakhyaanakakesaram harikathaa sambodhanaabodhitam;
Loke sajjana shatpadairaharahah pepeeyamaanam mudaa;
Bhooyaadbhaaratapankajam kalimala pradhwamsinah shreyase.

7. May this lotus of the *Mahabharata*, born in the lake of the words of Vyasa, sweet with the fragrance of the meaning of the *Gita*, with many stories as its stamens, fully opened by the discourses of Hari, the destroyer of the sins of Kali, and drunk joyously by the bees of good men in the world, become day by day the bestower of good to us!

Mookam karothi vaachaalam pangum langhayate girim;

Yathkripaa tamaham vande paramaanandamaadhavam.

8. I salute that Madhava, the source of supreme bliss, whose Grace makes the dumb eloquent and the cripple cross mountains!

Yam brahmaa varunendrarudramarutah stunwanthi divyaih stavaih,

Vedaih saangapadakramopanishadair gaayanthi yam saamagaah,
Dhyaanaavasthitatadgathena manasaa pashyanti yam yogino,
Yasyaantham na viduh suraasuraganaa devaaya tasmai namah.

9. Salutations to that God whom Brahma, Indra, Varuna, Rudra and the Maruts praise with divine hymns, of whom the Sama-chorists sing by the *Vedas* and their *Angas* (in the *Pada* and *Krama* methods), and by the *Upanishads*; whom the Yogis see with their minds absorbed in Him through meditation, and whose ends the hosts of Devas and Asuras know not!

MAHISASURAMARDINI STOTRAM

ayi girinandini nanditamedini vishvavinodini nandanute
girivara vindhya shirodhinivAsini viShNuvilAsini jiShNunute |
bhagavati heshitikaNThakuTuMbini bhUri kuTuMbini bhUri k.rte
jaya jaya he mahiShAsuramardini ramyakapardini shailasute || 1 ||

O daughter of the mountain, who makes the whole earth happy, who makes the whole universe rejoice, praised by Nandin | dwelling on the peak of the great Vindhya mountain, glittering widely, praised by those desirous of victory | O Goddess, wife of the blue necked Siva, One who has many families, One who has done a lot, | be victorious, be victorious, O destroyer of the demon mahisa, with beautiful braids of hair, daughter of the mountain Himalaya ||

suravaravarShiNi durdharadharShiNi durmukhamarShiNi harSharate
tribhuvanapoShiNi shaN^karatoShiNi kilbiShamoShiNi ghoSharate |
danuja niroShiNi ditisuta roShiNi durmada shoShiNi sindhusute
jaya jaya he mahiShAsuramardini ramyakapardini shailasute || 2 ||

O bestower of boons on Gods, One who assails those hard to control, who tolerates those with ugly faces, one engrossed in rejoicing | One who nourishes the three worlds, One who pleases sankara, One who removes sins, One who engrosses in sound of Om | One who is angry with the progeny of Danu (demon), One who is angry with the sons of Diti (also demon), One who destroys those with evil intoxication of pride, daughter of the ocean ||

ayi jagadaMba madaMba kadaMba vanapriya vAsini hAsarate
shikhari shiromaNi tuN^ga himAlaya sh.rN^ga nijAlaya madhyagate |
madhu madhure madhu kaiTabha ga~njini kaiTabha bha~njini rAsarate
jaya jaya he mahiShAsuramardini ramyakapardini shailasute || 3 ||

O mother of the world, my mother, One who loves to dwell in a forest of Kadamba trees, One who keeps on smiling | One who is on her own dwelling on the tall peak of the Himalaya, the greatest among the mountains | One who is very sweet, One who has the treasure of demons Madhu and Kaitabha, destroyer of the demon Kaitabha, engaged in dancing ||

ayi shatakhaNDa vikhaNDita ruNDa vithuNDita shuNDa gajAdhipate
ripu gaja gaNDa vidAraNa chaNDa parAkrama shuNDa m.rgAdhipate |
nija bhuja daNDa nipAtita khaNDa vipAtita muNDa bhaTAdhipate
jaya jaya he mahiShAsuramardini ramyakapardini shailasute || 4 ||

O One who split the heads (of demons) into hundreds of pieces and One who cut the trunks of great battle elephants | whose great lion is skilled in terrifying valor in tearing apart the temples of enemy elephants | One who has cut down into pieces the heads of enemy chieftains with the strength of her own arms ||

ayi raNa durmada shatru vadhodita durdhara nirjara shaktibh.rte
chatura vichAra dhurINa mahAshiva dUtak.rta pramathAdhipate |
durita durIha durAshaya durmati dAnavadUta k.rtAntamate
jaya jaya he mahiShAsuramardini ramyakapardini shailasute || 5 ||

O One who holds the invincible and undiminishing striking force which arose on the occasion of killing the enemies who were hard to subdue on the battlefield | who made Pramatha, the great attendant of Shiva, a leader in subtle thinking, her commander (?) | who decided to destroy the messenger of demons who were sinful, with evil intentions, thoughts and mind ||

ayi sharaNAgata vairi vadhUvara vIra varAbhaya dAyakare
tribhuvana mastaka shUla virodhi shirodhi k.rtaAmala shUlakare |
dumidumi tAmara dundubhinAda maho mukharIk.rta tigmakare
jaya jaya he mahiShAsuramardini ramyakapardini shailasute || 6 ||

Oh, it is You Who gives protection to the wives of heroic enemy warriors when they seek refuge | Who aims a flawless spear at the head of the demon who causes great pain in all the three worlds, | Who burns like a blazing hot sun, inflamed by the resounding din of the war-drums of the Gods ||

ayi nija huN^k.rti mAtra nirAk.rta dhUmra vilochana dhUmra shate
samara vishoShita shoNita bIja samudbhava shoNita bIja late |
shiva shiva shuMbha nishuMbha mahAhava tarpita bhUta pishAcharate
jaya jaya he mahiShAsuramardini ramyakapardini shailasute || 7 ||

O One who has blown aside hundreds of streams of smoke coming from demons with smoking eyes merely with her own roaring | who is like a vine of blood-drops grown from the dried blood drops in battle | One who delights in the company of auspicious Shiva, Shumbha, Nishumbha, and the spirits who were fed during the great battle.||

dhanuranu saN^ga raNakShaNasaN^ga parisphura daN^ga naTatkaTake
kanaka pishaN^ga p.rShatka niShaN^ga rasadbhaTa sh.rN^ga hatAvaTuke |
k.rta chaturaN^ga balakShiti raN^ga ghaTadbahuraN^ga raTadbaTuke
jaya jaya he mahiShAsuramardini ramyakapardini shailasute || 8 ||

Large One who decks herself with dancing ornaments on throbbing limbs at the moment of the battle, making her bow ready | who killed the huge enemy soldiers with a shining sword and with (arrows from) a quiver which has golden brown spots | who made the battleground with fourfold army into a stage with a colorful drama with screaming little soldiers ||

jaya jaya japyaya jayejaya shabda parastuti tatpara vishvanute
bhaNa bhaNa bhi~njimi bhiN^k.rta nUpura si~njita mohita bhUtapate |
naTita naTArdha naTinaTa nAyaka nATita nATya sugAnarate
jaya jaya he mahiShAsuramardini ramyakapardini shailasute || 9 ||

Be victorious! be victorious! whose victory should be sung, praised by the whole universe ready to sing the praise extolling her victory | who attracted the attention of shiva by twinkling of bells making various sounds of dancing | who delights in beautiful singing and in dance-drama presented by a leading dancer acting out the role of an actress with half of his body ||

ayi sumanaH sumanaH sumanaH sumanaH sumanohara kAntiyute
shruta rajanI rajanI rajanI rajanI rajanIkara vaktrav.rte |
sunayana vibhramara bhramara bhramara bhramara bhramarAdhipate
jaya jaya he mahiShAsuramardini ramyakapardini shailasute || 10 ||

O One who has a flowerlike complexion attractive to the good heart of the goodhearted people | O goddess with moonlike face, who is as cool as the moon to those in the dark and whose face shines | whose very pretty flower eyes attracts the bees and attracts her lord and devotees ||

sahita mahAhava mallama tallika mallita rallaka mallarate
virachita vallika pallika mallika bhillika bhillika varga v.rte |
sitak.rta pullisamulla sitAruNa tallaja pallava sallalite
jaya jaya he mahiShAsuramardini ramyakapardini shailasute || 11 ||

O goddess who becomes happy in the sport of battle assisted by warriors and surrounded by hunters | whose hut is surrounded by creepers and the tribes of Mallikas, Jillakas and Bhillakas | O goddess who is as pretty as an opened flower and as the creeper full of red tender leaves ||

avirala gaNDa galanmada medura matta mataN^gaja rAjapate
tribhuvana bhUShaNa bhUta kalAnidhi rUpa payonidhi rAjasute |
ayi suda tljana lAlasamAnasa mohana manmatha rAjasute
jaya jaya he mahiShAsuramardini ramyakapardini shailasute || 12 ||

Who is in charge of huge royal elephants in fury whose rut is streaming down their temples incessantly | princess, the daughter of the ocean, who has the beauty of the moon, the ornament of all the three worlds | princess of cupid who enchants the minds desirous of ladies with beautiful teeth ||

kamala dalAmala komala kAnti kalAkaliAmala bhAlalate
sakala vilAsa kalAnilayakrama keli chalatkala haMsa kule |
alikul saN^kula kuvalaya maNDala maulimiladbhakulAli kule
jaya jaya he mahiShAsuramardini ramyakapardini shailasute || 13 ||

Whose spotless forehead is enhanced by the beautiful complexion, pure and delicate like that of lotus petals | whose flock of swans is moving sportingly with steps which are the marks of all beautiful arts | whose bees from the bakula trees meet on the tops of lotus flowers which are crowded with (their own) bees ||

kara muralI rava vIjita kUjita lajjita kokila ma~njumate
milita pulinda manohara gu~njita ra~njitashaila niku~njagate |
nijaguNa bhUta mahAshabarIgaNa sadguNa saMbh.rta kelitale
jaya jaya he mahiShAsuramardini ramyakapardini shailasute || 14 ||

Whose sweet cooing sounds made with the flute held in her own hands have put to shame the Kokila bird and who has sweet thoughts | who is in colorful mountain groves pleasantly resounding with the assembled mountain folks | whose playground is filled with good qualities of the flocks of the great tribal women who are manifestations of her own qualities ||

kaTitaTa pIta dukUla vichitra mayUkhatirask.rta chandra ruche
praNata surAsura maulimaNisphura daMshula sannakha chandra ruche |
jita kanakAchala maulipadorjita nirbhara ku~njara kuMbhakuche
jaya jaya he mahiShAsuramardini ramyakapardini shailasute || 15 ||

Who has set aside the brilliance of the moon with the colorful rays coming from the yellow silk she is wearing on her waist | whose toe-nails shine like the moon because of the rays emanating from the crest jewels of the bowing gods and demons | whose breasts outshine the temples of wild elephants and the high

peaks of the golden mountains ||

vijita sahasrakaraika sahasrakaraika sahasrakaraikanute
k.rta suratAraka saN^garatAraka saN^garatAraka sUnusute |
suratha samAdhi samAnasamAdhi samAdhisamAdhi sujAtarate
jaya jaya he mahiShAsuramardini ramyakapardini shailasute || 16 ||

O Goddess whose splendor defeats the sun with his thousand rays, and who is saluted by the sun | Who was praised by Tarakasura after his defeat in the war between him and your son | Who was pleased with King Suratha and the rich merchant Samadhi who entered into Samadhi ||

padakamalaM karuNAnilaye varivasyati yo.anudinan sa shive
ayi kamale kamalAnilaye kamalAnilayaH sa kathaM na bhavet |
tava padameva paraMpadamityanushIlayato mama kiM na shive
jaya jaya he mahiShAsuramardini ramyakapardini shailasute || 17 ||

O benevolent goddess accompanied by Shiva, if someone daily cherishes your lotuslike feet then, O lotus dwelling Lakshmi, how will he not become wealthy? | O auspicious Goddess, is there anything that I would not have, if I earnestly believe that your feet are the highest goal to be achieved? ||

kanakalasatkala sindhu jalairanu si~nchinuthe guNa raN^gabhuvaM
bhajati sa kiM na shachIkucha kuMbha taTI pariraMbha sukhAnubhavam |
tava charaNaM sharaNaM karavANi natAmaravANi nivAsi shivaM
jaya jaya he mahiShAsuramardini ramyakapardini shailasute || 18 ||

If someone bathes you, the playground of virtues, with shining golden waters of the ocean | will he not experience in heaven the happiness (equal to that of Indra) embracing the full bosom of Sachi? | O Goddess worshipped by the speech of Gods, I take refuge in your feet, which are also the abode of Shiva ||

tava vimalendukulaM vadanendumalaM sakalaM nanu kUlayate
kimu puruhUta purIndumukhI sumukhIbhiraSau vimukhIkriyate |
mama tu mataM shivanAmadhane bhavati k.rpayA kimuta kriyate
jaya jaya he mahiShAsuramardini ramyakapardini shailasute || 19 ||

He who sufficiently dedicates himself to your entire moonlike face which is as bright as a host of spotless moons | will he be turned away (in heaven) by the moon-faced beauties of the city of Indra? | O Goddess who is held in esteem by Shiva, I am sure you would not reject my wishes ||

ayi mayi dInadayAlutayA k.rpayaiA tvayA bhavitavyamume
ayi jagato jananI k.rpayAsi yathAsi tathA.anumitAsirate |
yaduchitamatra bhavatyurari kurutAdurutApamapAkurute
jaya jaya he mahiShAsuramardini ramyakapardini shailasute || 20 ||

O Uma, you should be kindly disposed toward me because of your virtue of compassion toward the meek | O mother, be pleased to give me the independence to consider you as my mother | Do not reject my prayer even if improper but be pleased to drive all the great pain (of her devotees). |

|| iti shrImahiShAsuramardinistotraM saMpUrNam ||

GURUVADAH PUREESA PANCH RATNA STOTRAM

Kalyana Roopaya Kalou Jananam

Kalyana Dhathre Karuna Sudhabdhe

Kambvadhi Dhivyayudha Sathkaraya

Vatahalayadheesa Namosthe

Narayana Narayana Narayana Narayana

Narayana Narayana Narayana Narayana

Narayana Narayana Narayana Narayana

Narayana Narayana Narayana Narayana

Narayanetyadhi Japathbhirucchaihi

Bhakthais Sadha Poorna Mahalayaya

Svatheerttha Gangopamam Vaarimagna

Nivathitha Sesharaje Namasthe

Narayana Narayana Narayana Narayana

Narayana Narayana Narayana Narayana

Narayana Narayana Narayana Narayana

Narayana Narayana Narayana Narayana

Bhraamha Muhoorthe Parithasvabhakthaihi

Sandrushta Sarvotthama Visvaroopam

Svathyla Samsevaka Roghahurthre

Vathalaya dheesa namosthe

Narayana Narayana Narayana Narayana

Narayana Narayana Narayana Narayana

Narayana Narayana Narayana Narayana

Narayana Narayana Narayana Narayana

Balaan Svakeeyan thava Sannidhane

Divyannadhanath Paripalayadhbhihi

Sadha Patadhbhischa Purana Ratnam

Sam Sevithayasthu Namō Hare The

Narayana Narayana Narayana Narayana

Narayana Narayana Narayana Narayana

Narayana Narayana Narayana Narayana

Narayana Narayana Narayana Narayana

Nithyannadhathre cha Maheesurebyaha

Nithuam Dhivishtthayyr Nishipoojithayay

Mathra Cha Pithra Cha Thathodha vena

Sam poojithayasthu Name Namasthe.

Narayana Narayana Narayana Narayana

Narayana Narayana Narayana Narayana

Narayana Narayana Narayana Narayana

Narayana Narayana Narayana Narayana

Anantha Ramakya Mahi praneetha

Sthothram Patedhyasthu Naras thrikalam

Vathalayasashya Kripalpalena

Labetha Sarvanicha Mangalani

Narayana Narayana Narayana Narayana

Narayana Narayana Narayana Narayana

Narayana Narayana Narayana Narayana

Narayana Narayana Narayana Narayana

Guruvatha Pureesha Pancha Kakyam

Sthuthi Ratnam patatham Sumangalam Syath

Hrithichaapi Vishaeth Harisvayam Thu

Ratthi Natthayuta Thulya Dheha Kanthihi

Narayana Narayana Narayana Narayana

Narayana Narayana Narayana Narayana

Narayana Narayana Narayana Narayana

Narayana Narayana Narayana Narayana

ADITYA HRIDAYAM

Sage Agastya advised Sri Ramachandra, when discouraged on the battlefield, to recite this Hymn in praise of Aditya, the Sun-god, to dispel the magical powers of Ravana, a demon drunk with power (symbolic of our rajasic ego), to gain victory over darkness and to regain the joy of light.

OM

1.
Tato Yuddha Parishraantam
Samarae Chintayaa Sthitam
Raavanam Chaagrito Dristvaa
Yuddhaaya Samupasthitam

2.
Daivataischa Samaagamya
Dristum Abhyaagato Ranam
Upaagamya Braveed Raamam
Agastyo Bhagavaan Rishihi

3.
Raama Raama Mahaabaaho
Shrunu Guhyam Sanaatanam
Yena Sarvaan Areen Vatsa
Samarae Vijayishyasi

4.
Aaditya-hridayam Punyam
Sarva-shatru Vinaashanam
Jayaavaham Japae Nityam
Akshayam Paramam Shivam

5.
Sarva Mangala-maangalyam
Sarva-paapa Pranaashanam
Chintaa-shoka Prashamanam
Aayurvardhanam Uttamam

6.
Rashmimantam Samudyantam
Devaasura-namaskritam
Pujayaswa Vivaswantam
Bhaaskaram Bhuvaneshvaram

1. & 2.
The all-knowing Sage Agastya, who had come and joined the gods to witness the fierce battle, saw Rama lost in deep thought, discouraged, utterly exhausted and yet facing Ravana who was ready for a fresh encounter. He spoke to him thus:

3.
Oh Rama, mighty-armed Sri Rama, listen to this eternal secret whereby you shall vanquish in battle all your foes.

4.
This holy hymn to the presiding deity of the Sun, if chanted fervently, will result in the destruction of all your enemies and bring you victory and unending supreme felicity.

5.
It is supreme in that it is guarantee of all-round prosperity, destroyer of all sin, allayer of anxiety and anguish and bestower of longevity.

6.
Do thou worship with this hymn the one Sun held in veneration by Devas (gods) and Asuras (demons), possessed of golden colored rays when he has wholly risen in the morning, who eclipses as it were other luminous bodies by his appearance on the firmament, the resplendent Lord of the universe by whose effulgence all else brightens.

7.

7.
Sarva Devaatmako Hyaesha
Tejasvee Rashmi-bhaavanaha
Aesha Devaasura Ganaan
Lokaan Paati Gabhastibhihi

He verily represents the totality of all celestial beings. He is self-luminous and is the sustainer of all with his rays. He protects the inhabitants of all the worlds as well as the race of the Devas and Asuras with rays that nourish and energize.

8.
Aesha Brahmaacha Vishnuscha
Shivaha Skandaha Prajaapatihi
Mahendro Dhanadaha Kaalo
Yamaha Somo Hyapaam Patihi

8.
He (the presiding deity of the Sun) is indeed all these--Brahma, the creator; Vishnu, the sustainer; Siva, the destroyer; Skanda, the annihilator of all foes; Prajapati, Lord of all creatures; Mahendra, the King of the celestial beings; Kubera, the dispenser of riches; Kaala, the Lord of Time; Yama, the Lord of Death; Soma, the one that nourishes; and the Lord of the Waters, Varuna.

9.
Pitaro Vasavaha Saadhyaa
Ashvinou Maruto Manuhu
Vaayurvahnihi Prajaa Praana
Ritukartaa Prabhaakaraha

9.
He is also the Pitrs, the ancestral Manes; the Vasus, the eight dispersers of treasures; the Sadhyas, yogis turned semidivine; the twin Aswini Devas, the celestial physicians; the Maruts (also celestial beings); Manu, the all-knowing and the primeval Sovereign; Vayu, the wind god; Agni, the god of fire; the vital air, sustaining from within in all created beings; the maker of the six seasons by virtue of his alternating forms of energy (heat, light, etc.), and essentially the source of all light, the awakener of knowledge.

10.
Aadityaha Savitaa Suryaha
Khagaha Pooshaa Gabhastimaan
Suvarna Sadrisho Bhaanur
Hiranya-raeta Divaakaraha

10.
The Sun is the son of Aditi (the mother of all Devas), the creator of the universe, the inspirer of action, the courser in the heavens, the sustainer, the illuminator of the directions, the golden-hued brilliance, the golden Cosmic generative fluid, and the maker of the Day.

11.
Haridaswaha Sahasraarchihi
Saptasaptir-mareechimaan
Timiron Mathanaha Shabhuhu
Tvastaa Maartaanda Amshumaan

11.
He is the All-pervading one with rays countless, the power behind the seven sense organs (the two eyes, the two ears, the two nostrils and the tongue) and the dispeller of darkness (ignorance). He is the bestower of happiness and prosperity, inclusive of absolution; the remover of the misfortunes of his

12.

Hiranya-garbhaha Shishiras
Tapano Bhaaskaro Ravihi
Agnigarbho Aditachae Putraha
Shankhaha Shishira-naashanaha

13.

Vyoma-naathas Tamo-bhedee
Rig-yajus-saama Paaragaha
Ghana Vrishtir Apaam Mitro
Vindhya-veethi Plavamgamaha

14.

Aatapee Mandalee Mrityuhu
Pingalaha Sarva-taapanaha
Kavir Vishvo Mahaatejaa
Raktaha Sarva Bhavodbhavaha

15.

Nakshatra-griha-taaraanaam
Adhipo Vishwa Bhaavanaha
Tejasaamapi Tejasvee
Dwaadashaatman Namostutae

16.

Namaha Purvaaya Girayae
Paschimaa Yaadrayae Namaha
Jyothir-ganaanam Patayae

votaries; the infuser of life in the otherwise mundane egg of existence, and the Omnipresent being whose rays penetrate everywhere.

12.

He is the primordial one who has become the Trinity--Brahma, Vishnu and Rudra, the ambrosial soothing influence, the store-house of riches (Aisvarya), the usherer in of the Day, the great teacher of even Hiranyagarbha, the fire-wombed Narayana who has the fire of doom within Himself; the son of Aditi, felicity that is supreme and vast like the expanse, and the remover of intellectual stupor or evil-mindedness.

13.

He is the Lord of the firmament; the Dispeller of darkness; the Master par excellence of the three Vedas--Rig, Yajur and Sama; He from whom comes the downpour of rain, the great dispenser of the fruits of karma; the friend of the waters (fig., the friend and benefactor of the pureminded), and the one who with one bound crossed the Vindhya range; who sports in the Brahma Nadi.

14.

He is the one intensely absorbed in creating the cosmos, with form circular (fig., adorned with gems Kaustubha and the like); He is the inflicter of death (fig., destroyer of impediments); He is the yellow-colored one (rising sun) (fig., the motive force of the Pingala Nadi inducing action); He is the destroyer of all; He is the Omniscient one whose form is the universe (fig., the sustainer of the universe); and who is exceedingly energetic, the beloved of all and the generator of all action.

15.

He is the Lord of stars, planets and constellations and the origin of everything in the universe, the resplendent cause of the luster of even the brilliant ones such as the sun, etc., the one sentient being manifest in the twelve forms of the Sun. Salutations to Thee.

Dinaadhi Patayae Namaha

17.

**Jayaaya Jayabhadraaya
Haryashvaaya Namō Namaha
Namō Namaha Sahasraamsho
Aadityaaya Namō Namaha**

18.

**Namaha Ugraaya Veeraaya
Saarangaaya Namō Namaha
Namaha Padma Prabodhaaya
Maartaandaaya Namō Namaha**

19.

**Brahma Eshaana Achyuta
Eshaaya
Suryaaya Aaditya-varchasae
Bhaaswatae Sarva-bhakshaaya
Raudraaya Vapushae Namaha**

20.

**Tamoghnaaya Himaghnaaya
Shatrughnaaya Amitaatmanae
Kritagnaghnaaya Devaaya
Jyotishaam Patayae Namaha**

21

**Tapta Chaameekaraabhaaya
Vahnayae Vishwakarmanae
Namas Tamobhi Nighnaaya
Ruchayae Loka-saakshinae**

22.

**Naashayatyaesha Vai Bhutam
Tadaeva Srijati Prabhuhu**

16.

Salutations to the presiding deity of the Eastern mountain where the sun rises and the Western mountain where it sets; salutations to the Lord of the stellar bodies and also to the Lord of Day.

17.

Salutations unto Him that ordains victory in the quest after liberation and unto Him possessed of yellow steeds; salutations to the thousand-rayed Lord (fig., of whose Part are the thousands of souls) and to Aditya, salutations again.

18.

Salutations to the terrible one who is relentless to those who do not keep their senses under control; the hero who ably directs his powers in purposeful achievement such as the prowess in slaying Tripura, etc., the one that traverses fast (fig., leading quickly to the realization of Pranava, OM); salutations to the one whose emergence makes the lotus blossom (fig., the awakener of the lotus in the heart), and to the fierce and Omnipotent one.

19.

Salutations to the Over-Lord of Brahma, Siva and Achyuta, the creator, destroyer and protector respectively; salutations to the powerful and to the intrinsic effulgence in the Sun that is at once the illuminator and the devourer of all and is of a form that is fierce like that of Rudra.

20.

Salutations to the transcendental Atman that dispels darkness, drives away all fear that grips like cold and destroys foes, both internal and external; salutations also to the annihilator of the ungrateful and to the Lord that rules over all stellar bodies.

21.

Salutations to the Lord shining like molten gold; salutations to the transcendental fire, the fire of supreme knowledge; salutations to the architect of the universe; salutations to the destroyer of darkness, and salutations again to the effulgent

**Paayatyaesha Tapatyaesha
Varshatyaesha Gabhastibhihi**

**23.
Aesha Suptaeshu Jaagarti
Bhutaeshu Parinistithaha
Aesha Aeavaagni Hotramcha
Phalam Chaivaagni Hotrinaam**

**24.
Vedaascha Kritavaschaiva
Kritunaam Phalamaevacha
Yaani Krityaani Lokaeshu
Sarva Aesha Ravihi Prabhuhu**

**Phala-shrutihi
(now the fruit of this prayer is
explained)**

**25.
Aenamaapatsu Kricchareshu
Kaantaraeshu Bhayaeshucha
Keertayan Purushaha Kaschin
Aavaseedati Raaghava**

**26.
Pujayasvainam Aekaagro
Deva-devam Jagatpatim
Aetat Trigunitam Japtvaa
Yuddhaeshu Vijayishyasi**

**27.
Asmin Kshanae Mahaabaaho
Raavanam Tvam Vadhishyasi
Aeva Muktvaa Tadaagastyo
Jagaamacha Yathaagatam**

**28.
Aetachrutvaa Mahaatejaa
Nasta Shoko Bhavat Tadaa
Dhaarayaamaasa Supreeto
Raaghavaha Prayataatmavaan**

**29.
Aadityam Praekshya Japtvaatu
Param Harsha-mavaaptavaan
Triraachamya Shuchir-bhutvaa
Dhanuraadaaya Veeryavaan**

sentience that is also the cosmic witness.

**22.
Salutations to the Lord who destroys everything that
was and creates them all again; salutations to Him
who by His rays consumes the waters, heats them up
into water vapor and send them down again as rain.**

**23
Salutations to the Lord who abides in the heart of all
beings keeping awake even when they are asleep. He
is both sacrificial fire and the fruit enjoyed by the
worshippers thereof.**

**24.
The sun is indeed the Lord of all action in this
universe. He is verily the Vedas, the sacrifices
ordained therein and the fruits thereof.**

**25.
Oh Raghava, he who recites this hymn in times of
peril, during affliction, while lost in the wilderness
and when beset with fear, will not lose heart.**

**26.
Worship thou, Oh Raghava, this God of all gods, the
almighty Lord of the universe, with one-pointed
devotion. Reciting this hymn thrice you shall emerge
victorious in battle.**

**27.
This very moment, oh mighty-armed one, you shall
triumph over Ravana. Having spoken thus, Agastya
returned whence he had come.**

**28.
Having heard this, the illustrious Raghava became
free from worry. He felt himself fortified, full of
ardor and greatly pleased.**

**29.
Gazing intently at Aditya and reciting the hymn, he**

30.
Raavanam Praekshya
Hrishtaatamaa
Yuddhaaya Samupaagamat
Sarva Yatnaena Mahataa
Vadhaetasya Dhritobhavat

31.
Atha Ravi-ravadan-nireekshya
Raamam
Mudita Manaaha Paramam
Prahrishyamaanaha
Nishicharapati-samkshayam
Viditvaa
Suragana-madhya-gato
Vachastvaraeti

Ithi Srimad Valmiki Ramayane
Yudhdha Gande Sapthothara
Sathathama Sarga Aditya Hridaya
Stothram Sampooranam

Sarve janaha sukhino Bhavntu
Samastha san managalaNi santhu

experienced supreme felicity. Purifying himself after sipping water thrice, the mighty one took up his bow.

30.
Seeing Ravana in front of him, he was delighted and came forth to fight. He put forth all his great effort determined on annihilating Ravana.

31.
Then knowing that the destruction of the lord of the prowlers at night was at hand, Aditya the Sun, the central figure in the assembly of the Devas, looked at Rama with mind filled with delight and exclaimed 'HURRY UP!'

SHRI MAARGABANDHU STOTRAM

Shambho Mahaadeva devaa

Siva Shambho Mahaadeva devesa Shambho

Shambho Mahaadeva devaa

Prostrations to He who blesses us with prosperity,
Prostrations to the greatest God,
Prostrations to the abode of peace,
Prostrations to Him, who blesses us with riches,
And Prostrations to him who is the God of Gods.

Phaala vanam ratkireetam

Phaala netraar chishaa dagdha pancheshu keetam

Shoolaa hathaa raathi kootam

Shuddha mardhendhu chudam Bhaje Maarga Bandhum

I pray to that friend of the path,
Who wears a crown on his head,
Who kills his enemies by his trident,
Who wears a crescent which showers nectar,
And who burnt by the fire of his eyes,
Which are on his forehead,
Him who has the five arrows like an insect.

Angey viraajad bhujangam

Abhra Gangaa tharangaa bhiraa motha maangam

Omkara vaati kurangam

Siddha sam sevithangrim Bhaje Maarga Bandhum

I pray to that friend of the path,
Whose limbs are adorned by a snake,
Who is a deer in the park of holy pranava,
Whose feet is worshipped by great sages,
And who looks charming with his head,

Adorned by the Ganga of the sky,

Nithyam Chidhananda roopam

Nihnuthaa sesha lokesha vairiprathaapam

Kaarthasva raagendra chaapam

Kriththivaasam Bhaje divya san Maarga Bandhum

I pray to that friend of the good divine path,
Who is perennial and of the form of,
Truth, intelligence and bliss,
Who destroyed without reminder,
The glory of the fame of the enemy of Indra,
Who used the golden Mount Meru,
As his bow in the war against three asuras,
And who dresses himself in hides of trees.

Kandharpa dharpagna meesham

Kaala kantam mahesham mahaa vyomakesam

Kundhaa bhadantham suresham

Koti surya prakaasham Bhaje Maarga Bandhum

I pray to that friend of the path,
Who put an end to the pride of God of love,
Who is the great Lord who has a deep blue throat,
Who has the great sky as his matted lock,
Whose teeth resemble the white jasmine flowers,
And who has the shine of billions of Suns.

Mandaara Bhoote rudaaram

Mantha raagendra saaram mahaa gourya dhooram

Sindhoora dhoora prachaaram

Sindhu raajaathi dheeram Bhaje Maarga Bandhum

I pray to that friend of the path,
Who is more generous than the wish giving tree,
Who is the strength behind the great Mandara Mountain,
Who is very close to the great Goddess Gauri,
Who has a red colour far intense than red lead,
And who is more resolute than the God of the ocean.

Appayya yajvendra geetham

Stotra raajam pate dyasthu bhakthyaa prayaane

Tasyaatha siddhim vidhathey

Maarga madhye bhayam chaashu thoshi Mahesha:

This king of stotras written by,
Appayya who is the performer of sacrifices,
If read with devotion during journey,
Would ensure fulfillment of wishes,
Protection during journey,
And Lord Shiva would be easily pleased.

6

iti Appayya dheekshita pranitam shri maarga bandhu stotram sampoornam

BHAJA GOVINDAM

Bhaja Govindam is one of the minor compositions of the spiritual giant, Adi Shankaracharya. It is classified as a prakaraNa grantha, a primer to the major works. Though sung as a bhajan, it contains the essence of vedanta and implores the man to think, Why am I here in this life ? Why am I amassing wealth, family, but have no peace? What is the Truth ? What is the purpose of life ? The person thus awakened gets set on a path to the inner road back to the God principle.

The background of Bhaja Govindam is worth examining. During his stay in Kashi, Adi Shankara noticed a very old man studying the rules of sanskrit by Panini. Shankara was touched with pity at seeing the plight of the old man spending his years at a mere intellectual accomplishment while he would be better off praying and spending time to control his mind. Shankara understood that the majority of the world was also engaged in mere intellectual, sense pleasures and not in the divine contemplation. Seeing this, he burst forth with the verses of Bhaja Govindam.

Adi Shankara explains our fallacies, our wrong outlook for life, and dispells our ignorance and delusions. Thus Bhaja Govindam was originally known as moha mudgaara, the remover of delusions.

Shankara chides us for spending our time in useless trivia like amassing wealth and requests us to discriminate and cultivate the knowledge to learn the difference between the real and the unreal. To emphasise that, he concludes that all knowledge other than the Self-Knowledge is useless, Shankara makes the person realize how foolish he/she is in the conduct and behavior by these verses, and shows the purpose of our worldly existence, which is to seek Govinda and attain Him.

VERSE 1

**bhajagovindam bhajagovindam
govindam bhaja muudhamate
sampraapte sannihite kaale
nahi nahi rakshati dukrinkarane**

Worship Govinda, Worship Govinda, Worship Govinda. Oh fool! Rules of Grammar will not save you at the time of your death.

VERSE 2

**mudha jahiihi dhanaagamatrishhnaam
kuru sadbuddhim manasi vitrishhnaam
yallabhase nijakarmopaatam
vittam tena vinodaya chittam**

Oh fool! Give up your thirst to amass wealth, devote your mind to thoughts to the Real.

Be content with what comes through actions already performed in the past.

VERSE 3

**naariistanabhara naabhiidesham
drishhtvaa maagamohaavesham
etanmaamsaavasaadi vikaaram
manasi vichintaya vaaram vaaram**

Do not get drowned in delusion by going wild with passions. Do not fail to remember this again and again in your mind.

VERSE 4

**naliniidalagata jalamatitaralam
tadvajjiivitamatishayachapalam
viddhi vyaadhyabhimaanagrastam
lokam shokahatam cha samastam**

Uncertain is the life of man as rain drops on a lotus leaf. Know that the whole world remains a prey to disease, ego and grief.

VERSE 5

**yaavadvittoparjana saktah
staavannija parivaaro raktah
pashchaajjiivati jarjara dehe
vaartaam koapi na prichchhati gehe**

So long as a man is fit and able to support his family, see the affection all those around him show. But no one at home cares to even have a word with him when his body totters due to old age.

VERSE 6

**yaavatpavano nivasati dehe
taavatprichchhati kushalam gehe
gatavati vaayau dehaapaaye
bhaaryaa bibhyati tasminkaaye**

When one is alive, his family members enquire kindly about his welfare. But when the soul departs from the body, even his wife runs away in fear of the corpse.

VERSE 7

baalastaavatkriidaasaktah

**tarunastaavattaruniisaktah
vridhdastaavachchintaasaktah
pare brahmani koapi na saktah**

Childhood is lost in play. Youth is lost by attachment to woman. Old age passes away by thinking over many past things. Alas! hardly is there anyone who yearns to be lost in Parabrahman.

VERSE 8

**kaate kaantaa kaste putrah
samsaaro.ayamatiiva vichitrah
kasya tvam kah kuta aayaatah
tattvam chintaya tadiha bhraatah**

Who is your wife? Who is your son? Strange is this samsara. Of whom are you? Where have you come from? Brother, ponder over these truths.

VERSE 9

**satsangatve nissangatvam
nissangatve nirmohatvam
nirmohatve nishchalatattvam
nishcalatattve jiivanmukti**

From Satsanga comes non-attachment, from non-attachment comes freedom from delusion, which leads to self-settledness. From self-settledness comes Jivan Mukti.

VERSE 10

**vayasigate kah kaamavikaarah
shushhke niire kah kaasaarah
kshiinevitte kah parivaarah
gyaate tattve kah samsaarah**

What good is being enchanted by beauty when youth has fled? What use is a lake which has no water? Where are the relatives when wealth is gone? Where is samsara when the Truth is known?

VERSE 11

**maa kuru dhana jana yauvana garvam
harati nimeshhaatkaalah sarvam
maayaamayamidamakhilaM hitvaa
brahmapadaM tvaM pravisha viditvaa**

Do not boast of wealth, friends, and youth. Each one of these are destroyed within a minute. Free yourself from the illusion of the world of Maya and attain the timeless Truth.

VERSE 12

**dinayaaminyau saayam praatah
shishiravasantau punaraayaatah
kaalah kriidati gachchhatyaayuh
tadapi na mujncatyaashaavaayuh**

Daylight and darkness, dusk and dawn, winter and springtime come and go. Time plays and life ebbs away. But the storm of desire never leaves.

VERSE 13

**dvaadashamajñarikaabhirasheshhah
kathito vaiyaakaranasyaishhah
upadesho bhuudvidyaanipunaih
shriimachchhankarabhagavachchharanarih**

This bouquet of twelve verses was imparted to a grammarian by the all-knowing Shankara, adored as the bhagavadpada.

VERSE 14

**kaate kaantaa dhana gatachintaa
vaatula kim tava naasti niyantaa
trijagati sajjanasam gatiraikaa
bhavati bhavaarnavatarane naukaa**

Oh mad man! Why this engrossment in thoughts of wealth? Is there no one to guide you? There is only one thing in three worlds that can save you from the ocean from samsara. Get into that boat of satsangha quickly.

VERSE 15

**jatilo mundii lujnchhitakeshah
kaashhaayaambarabahukritaveshhah
pashyannapi cana pashyati muudhah
udaranimittam bahukritaveshhah**

There are many who go with matted locks, many who have clean shaven heads, many whose hairs have been plucked out; some are clothed in saffron, yet others in various colors --- all just for a livelihood. Seeing truth revealed before them, still the foolish ones see it not.

VERSE 16

**angam galitam palitam mundam
dashanavihiinam jatam tundam
vridhdho yaati grihiitvaa dandam
tadapi na mujncatyaashaapindam**

Strength has left the old man's body; his head has become bald, his gums toothless and leaning on crutches. Even then the attachment is strong and he clings firmly to fruitless hope.

VERSE 17

**agre vahnih prishhthebhaanuh
raatrau chubukasamarpitajaanuh
karatalabhikshastarutalavaasah
tadapi na mujncatyaashaapaashah**

Behold there lies the man who sits warming up his body with the fire in front and the sun at the back; at night he curls up the body to keep out of the cold; he eats his beggar's food from the bowl of his hand and sleeps beneath the tree. Still in his heart, he is a wretched puppet at the hands of passions.

VERSE 18

**kurute gangaasaagaragamanam
vrataparipaalanamathavaa daanam
gyaanavihinah sarvamatena
muktim na bhajati janmashatena**

One may go to the Ganga, observe fasts, and give away riches in charity! Yet, devoid of jnana, nothing can give mukthi even at the end of a hundred births.

VERSE 19

**sura mandira taru muula nivaasah
shayyaa bhuutalamajinam vaasah
sarva parigraha bhoga tyaagah
kasya sukham na karoti viraagah**

Take your residence in a temple or below a tree, wear the deerskin for the dress, and sleep with mother earth as your bed. Give up all attachments and renounce all comforts. Blessed with such vairagya, could any fail to be content?

VERSE 20

**yogarato vaabhogaratovaa
sangarato vaa sangaviihinah
yasya brahmani ramate chittam
nandati nandati nandatyeva**

One may take delight in yoga or bhoga, may have attachment or detachment. But only he whose mind steadily delights in Brahman enjoys bliss, no one else.

VERSE 21

**bhagavad giitaa kinchidadhiitaa
gangaa jalalava kanikaapiitaa
sakridapi yena muraari samarchaa
kriyate tasya yamena na charchaa**

Let a man read but a little from the Gita, drink just a drop of water from the Ganga, worship Murari just once. He then will have no altercation with Yama.

VERSE 22

**punarapi jananam punarapi maranam
punarapi jananii jathare shayanam
iha samsaare bahudustaare
kripayaa apaare paahi muraare**

Born again, death again, birth again to stay in the mother's womb ! It is indeed hard to cross this boundless ocean of samsara. Oh Murari ! Redeem me through Thy mercy.

VERSE 23

**rathayaa charpata virachita kanthah
punyaapunya vivarjita panthah
yogii yoganiyojita chitto
ramate baalonmattavadeva**

There is no shortage of clothing for a monk so long as there are rags cast off the road. Freed from vice and virtue, onward he wanders. One who lives in communion with God enjoys bliss, pure and uncontaminated, like a child and as someone intoxicated.

VERSE 24

**kastvam ko.aham kuta aayaatah
kaa me jananii ko me taatah
iti paribhaavaya sarvamasaram
vishvam tyaktvaa svapna vichaaram**

Who are you? Who am I? From where do I come? Who is my mother, who is my father?
Ponder thus, look at everything as essenceless and give up the world as an idle dream.

VERSE 25

**tvayi mayi chaanyatraiko vishhnuh
vyartham kupyasi mayyasahishhnuh
bhava samachittah sarvatra tvam
vaajnchasyachiraadyadi vishhnutvam**

In me, in you and in everything, none but the same Vishnu dwells. Your anger and impatience is meaningless. If you wish to attain the quality of Vishnu soon, have Sama Bhaava always.

VERSE 26

**shatrau mitre putre bandhau
maa kuru yatnam vighrahasandhau
sarvasminnapi pashyaatmaanam
sarvatrotsrija bhedaagyaanam**

Do not waste your efforts to win the love of or to fight against friend and foe, children and relatives. See yourself in everyone and give up all feelings of duality completely.

VERSE 27

**kaamam krodham lobham moham
tyaktvaa atmaanam bhaavaya ko aham
aatmagyaana vihiinaa muudhaah
te pachyante narakaniguudhaah**

Give up anger, infatuation, and greed. Ponder over your real nature. Fools are they who are blind to the Self. Cast into hell they suffer there endlessly.

VERSE 28

**geyam giitaa naama sahasram
dhyeyam shriipati ruupamajasram
neyam sajjana sange chittam
deyam diinajanaaya cha vittam**

Regularly recite from the Gita, meditate on Vishnu in your heart, and chant His thousand glories. Take delight to be with the noble and the holy. Distribute your wealth in charity to the poor and the needy.

VERSE 29

**sukhatah kriyate raamaabhogah
pashchaaddhanta shariire rogah
yadyapi loke maranam sharanam
tadapi na mujnchati paapaacharanam**

He who yields to pleasure leaves his body a prey to disease. Though death brings an end to everything, man does not give up the sinful path.

VERSE 30

**arthamanartham bhaavaya nityam
naastitatah sukhaleshah satyam
putraadapi dhana bhaajaam bhiitih
sarvatraishhaa vihiaa riitih**

Wealth is not welfare, truly there is no joy in it. Reflect thus at all times. A rich man fears even his own son. This is the way of wealth everywhere.

VERSE 31

**praanaayaamam pratyahaaram
nityaanitya vivekavichaaram
jaapyasameta samaadhividhaanam
kurvavadhaanam mahadavadhaanam**

Regulate the pranas, remain unaffected by external influences and discriminate between the real and the fleeting. Chant the holy name of God and silence the turbulent mind. Perform these with care, with extreme care.

VERSE 32

**gurucharanaambuja nirbhara bhakatah
samsaaraadachiraadbhava muktah
sendriyamaanasa niyamaadevam
drakshyasi nija hridayastham devam**

Oh devotee of the lotus feet of the Guru! May thou be soon free from Samsara. Through disciplined senses and controlled mind, thou shalt come to experience the indwelling Lord of your heart!

VERSE 33

**muudhah kashchana vaiyaakarano
dukrijnkaranaadhyayana dhurinah**

**shriimachchhamkara bhagavachchhishhyai
bodhita aasichchodhitakaranah**

Thus was a silly grammarian lost in rules cleansed of his narrow vision and shown the Light by Shankara's apostles.

VERSE 34

**bhajagovindam bhajagovindam
govindam bhajamuudhamate
naamasmaranaadanyamupaayam
nahi pashyaamo bhavatarane**

Worship Govinda, worship Govinda, worship Govinda, Oh fool! Other than chanting the Lord's names, there is no other way to cross the life's ocean.

NAMA RAMAYANAM

Composer : Lakshmanachar

bAlakANDam

1. shuddha brahma parAtpara rAm
- 2: kAlAtmaka paramEshvara rAm
- 3: shESa talpa sukha nidrita rAm
- 4: brahmAdyamara prArtitha
- 5: caNDa kiraNakula maNDana rAm
- 6: shrImad-dasharatha nandana rAm
- 7: kausalyA sukha vardhana rAm
- 8: vishvAmitra priyadhana rAm
- 9: ghOra tATakA ghAtaka rAm
- 10: mArIcAdini pAtaka rAm
- 11: kaushikamaka samrakshaka rAm
- 12: shrImadahlyOddhAraka rAm
- 13: gautama muni sampUjita rAm
- 14: sura muni vara gaNa samstuta rAm
- 15: nAvikadhAvita mrdupada rAm
- 16: mithilApura jana mOhaka rAm
- 17: vidEha mAnasa ranjaka rAm
- 18: tryambaka kArmuka bhanjaka rAm
- 19: sItArpita vara mAlika rAm
- 20: krtavaivAhika kautuka rAm
- 21: bhArgava darpa vinAshaka rAm
- 22: shrImad ayOdhyA pAlaka rAm

ayOdhyA kANDam

- 23: agaNita guNagaNa bhUSita rAm
- 24: avanItanayA kAmita rAm
- 25: rAkA candra samAnana rAm
- 26: pitru vAkyA-shrta kAnana rAm
- 27: priya guha vinivEDita pada rAm
- 28: takSALita nija mrdupada rAm
- 29: bharadvAja mukhAnandaka rAm
- 30: citrakUTAdri nikEtana rAm
- 31: dasharatha santata cintita rAm
- 32: kaikEyl tanayArthita rAm
- 33: viracita nija pitru karmaka rAm
- 34: bharatArpita nija pAduka rAm

araNya kANDam

35: daNDakAvaNa jana pAvaNa rAm
36: duSTa virAdha vinAshana rAm
37: sharabhanga sutIkSaNa arcita rAm
38: agastyAnugraha vardhita rAm
39: grdhrAdhipa samsEvita rAm
40: pancavaTI taTa sustita rAm
41: shUrpaNakhArthi vidhAyaka rAm
42: kharadUSaNa mukha sUdaka rAm
43: sItApriya hariNANuga rAm
44: mArIcArtti krdAshuga rAm
45: vinaSTa sItAnvESaka rAm
46: grdhrAdhipa gati dAyaka rAm
47: shabarI datta phalAshana rAm
48: kabanda bAhucchEdana rAm

kiSkindA kANDam

49: hanumat-sEvita nijapada rAm
50: nata sugrIvAbhISTada rAm
51: garvita vAli samhAraka rAm
52: vAnara dUta prESaka rAm
53: hitakara lakSmaNa samyuta rAm

sundara kANDam

54: kapivara santata samsmrta rAm
55: tadgati vighna dhvamsaka rAm
56: sItA prANA tAraka rAm
57: duSTa dashAnana dUSita rAm
58: shiSTa hanumad-bhUSita rAm
59: sItA vEdita kAkAvaNa rAm
60: krta cUDAMaNi darshana rAm
61: kapivara vacanAshvAsita rAm

yuddha kANDam

62: rAvaNa nidhana prasthita rAm
63: vAnara sainya samAvrta rAm
64: shOSita sharidhIshArthita rAm
65: vibhISaNa bhaya dAyaka rAm
66: parvata sEtu nibandhaka rAm
67: kumbhakarNa shirash-chEdaka rAm
68: rAkSasa sangha vimardaka rAm
69: ahimahi rAvaNa cAraNa rAm
70: samhrta dashamukha rAvaNa rAm
71: vidhibhava mukhasura samstuta rAm

72: khasthita dasharatha vlkSita
73: rAm sltA darshana mOdita rAm
74: abhiSikta vibhISaNa nata rAm
75: puSpakayAnA rOhana rAm
76: bharadvAjAbhiniSEvaNa rAm
77: bharata prANa priyakara rAm
78: sAkEtapuri bhUSaNa rAm
79: sakala svIya samAnata rAm
80: ratnalasat-plThAsthita rAm
81: paTTAbhiSEkAlankrta rAm
82: pArthiva kula sammAnita rAm
83: vibhISanAprita rangaka rAm
84: klca kulAnugraha kara rAm
85: sakala jIva sam rakSaka rAm
86: samasta lOkAdhAraka rAm

uttara kANDam

87: Agata munigaNa samstuta rAm
88: vishrta dasa kaNThOdbhava rAm
89: sltA lingana nirvrta rAm
90: nlti surakSita janapada rAm
91: vipina tyAjita janakaja rAm
92: kArita lavaNASura vadha rAm
93: svargata shambuka samstuta rAm
94: svatanaya kushalava nandita rAm
95: ashvamEdha krtu dlkSita rAm
96: kAlAvEdita surapada rAm
97: ayOdhyaka jana muktida rAm
98: vidhi mukha vibudhAnandaka rAm
99: tEjOmayaya nija rUpaka rAm
100: samsrti bandha vimOcaka rAm
101: dharma sthApana tatpara rAm
102: bhakti parAyaNa muktita rAm
103: sarva carAcara pAlaka rAm

SRI VENKATESA SUPRABHATAM

Suprabhatam ("auspicious dawn") is a name given to Sanskrit hymns recited in the morning to awaken the Lord. The most famous is the Sri Venkatesha Suprabhatam recited at Tirupati to awaken Lord Venkateswara. This great Suprabhatham was composed around 1430 A.D. by one of greatest savants of Vaishnavism, Sri Prathivadhi Bhayangaram Annangaracharyar. This was composed by the author because of a request from his Guru Sri Manavala Mamuni. Sri Venkatesa Suprabhatam consists of four parts: Suprabhatam, Sri Venkatesa Stothram, Prapatti, and Mangalasasanam. The first part with 29 verses follows.

* कौसल्या सुप्रजा राम पूर्वा सन्ध्या प्रवर्तते।

उत्तिष्ठ नरशार्दूल कर्तव्यं दैवमाह्निकम् ॥

* kausalyA suprajA rAma pUrvA sandhyA pravartatE |

uttiShTha narashArdUla kartavyam daivamAhnikaM || 1

Meaning : Oh, Darling son of Kaushalya, The early dawn has broken, Oh the lion among men, Be pleased to open your eyes. And perform the rites of the morning.

* उत्तिष्ठोत्तिष्ठ गोविन्द उत्तिष्ठ गरुडध्वज।

उत्तिष्ठ कमलाकान्त त्रैलोक्यं मङ्गलं कुरु ॥

* uttiShThOttiShTha gOvinda uttiShTha garuDadhvaja |

uttiShTha kamalAkAnta trailOkyam manggalam kuru || 2

Meaning : Awake and awake, Oh Lord Govinda, Awake Oh Lord, who has an eagle flag, Awake Oh Lord of she who sits on a Lotus, And fill the three worlds to the brim with happiness.

मातस्समस्तजगतां मधुकैटभारेः
वक्षोविहारिणि मनोहर दिव्यमूर्ते।
श्रीस्वामिनि श्रितजन प्रियदान शीले
श्रीवेङ्कटेश दयिते तव सुप्रभातम्॥

mAtassamastajagatAm madhukaiTabhArE:

vakShOvihAriNi manOhara divyamUrtE |

shrIsvAmini shritajana priyadAna shIIE

shrIvEngkaTEsha dayitE tava suprabhAtam || 3

Meaning : Oh mother of all the worlds, Oh epitome of beauty in the heart of the Lord, Who killed Madhu and Kaidaba in war, Oh Goddess who lights the hearts, Of those who worship thee, Of Darling of Venkatesa, A very good morning to you.

तव सुप्रभातं अरविन्दलोचने
भवतु प्रसन्नमुख चन्द्रमण्डले।
विधिशङ्करेन्द्र वनिताभिरर्चिते
वृषशैलनाथदयिते दयानिधे॥

tava suprabhAtam aravindalOchanE

bhavatu prasannamukha chandramaNDaIE |

vidhishangkarEndra vanitAbhirarchitE

vruShashailanAthadayitE dayAnidhE || 4

Meaning : A very good morning to you, Oh God with lotus like eyes, Who heralds happiness, From a full moon face, Who is served by consorts, Of Brahma, Shiva and Indra, Who is the storehouse of mercy, And who is the darling of him , Who has the Venkata Mountain.

अत्रयादि सप्तारिषयस्समुपास्य सन्ध्यां
आकाशसिन्धु कमलानि मनोहराणि ।
आदाय पादयुगमर्चयितुं प्रपन्नाः
शेषाद्रि शेखर विभो तव सुप्रभातम् ॥

atrayAdi saptariShayassamupAsya sandhyAm

AkAshasindhu kamalAni manOharANi |

AdAya pAdayugamarchayitum prapannA:

shEShAdri shEkhara vibhO tava suprabhAtam || 5

Meaning : The seven great sages of yore, Led by the great sage Athri, After wandering far and near,
After doing their morning Sandhya , And after singing your praise heartily, Are waiting to worship at thine
feet, And so be pleased to get up, Oh Lord of the Sesha mountain.

पञ्चाननाब्जभव षण्मुख वासवाद्याः
त्रैविक्रमादिचरितं विबुधाः स्तुवन्ति ।
भाषापतिः पठति वासर शुद्धिमारात्
शेषाद्रि शेखर विभो तव सुप्रभातम् ॥

panjchAnanAbjabhava ShaNmukha vAsavAdyA:

traivikramAdicharitam vibudhA: stuvanti |

bhAShApati: paThati vAsara shuddhimArAt

shEShAdri shEkhara vibhO tava suprabhAtam || 6

Meaning : The five faced God Brahma, The six faced God Shanmuga, And all the devas, Are praising by
relating thine story, Of measuring the universe by three steps, And the Teacher of devas , the God Jupiter,
Is reading the almanac of the day, And so be pleased to get up, Oh, Lord of the Sesha mountain.

ईषत् प्रफुल्ल सरसीरुह नारिकेल
पूगदृमादि सुमनोहर पालिकानाम्॥
आवाति मन्दमनिलस्सह दिव्यगन्धैः
शेषाद्रि शेखर विभो तव सुप्रभातम्॥

IShat praphulla sarasruha nArikEla

pUgadrumAdi sumanOhara pAlikAnAm | |

AvAti mandamanilassaha divyagandhai:

shEShAdri shEkhara vibhO tava suprabhAtam | | 7

Meaning : The pretty incense filled flower buds, Of the betel nut and coconut trees, Have started opening with films of snow and honey, And the pleasant breeze of the morn has started to waft, And so be pleased to get up, Oh Lord of the Sesha mountain.

उन्मील्य नेत्रयुगमुत्तम पञ्चरस्थाः
पात्रावशिष्ट कदलीफल पायसानि।
भुक्त्वा सलीलमथ केलिशुखाः पठन्ति
शेषाद्रि शेखर विभो तव सुप्रभातम्॥

unmIlya nEtrayugamuttama panjcharasthA:

pAtrAvashiShTa kadallphala pAyasAni |

bhuktvA sallamatha kElishukhA: paThanti

shEShAdri shEkhara vibhO tava suprabhAtam | | 8

Meaning : Those parrots in your temple's cages, After a yummy repast of thine Naivedhya, Of the sweet meal with tasty banana fruits, Sing thine dear names again and again, To the ecstatic stupor of thine devotees great, And so be please to get up to hear them, Oh, Lord of the Sesha mountain.

तन्त्री प्रकर्ष मधुरस्वनया विपञ्च्या
गायत्यन्तचरितं तव नारदोऽपि।
भाषासमग्रमसकृत् करचार रंयं
शेषाद्रि शेखर विभो तव सुप्रभातम्॥

tantri prakarSha madhurasvanayA vipanjchyA

gAyatyantacharitam tava nAradOpi |

bhAShAsamagramasakrut karachAra ramyam

shEShAdri shEkhara vibhO tava suprabhAtam || 9

Meaning : The holy sage Narada is singing. Thine endless story, Composed in faultless verse,
Accompanied by his divine veena, In the sweetest possible voice, And so be pleased to get up to enjoy
them, Oh, Lord of the Sesha mountain.

भृङ्गावली च मकरन्द रसानुविद्ध
जङ्गारगीत निनदैस्सह सेवनाय।
निर्यात्युपान्त सरसी कमलोदरेभ्यः
शेषाद्रि शेखर विभो तव सुप्रभातम्॥

bhrunggAvall cha makaranda rasAnuviddha

jangkAragIta ninadaissaha sEvanAya |

niryAtyupAnta sarasI kamalOdarEbhya:

shEShAdri shEkhara vibhO tava suprabhAtam || 10

Meaning : The bees drunk by the honeyed juice of the pollen, Of the opened lotuses in thine holy ponds,
Are dancing to the accompaniment of their own buzzing sound, To drink thine form and to salute you,
And so be pleased to get up to see them, Oh Lord of the Sesha mountain.

योषागणेन वरदध्नि विमथ्यमाने
घोषालयेषु दधिमन्थन तीव्रघोषाः ।
रोषात्कलिं विदधते ककुभश्च कुम्भाः
शेषाद्रि शेखर विभो तव सुप्रभातम् ॥

yOShAgaNEna varadadhni vimathyamAnE
ghOShAlayEShu dadhimanthana tlvraghOShA: |
rOShAtkalim vidadhatE kakubhashcha kumbhA:
shEShAdri shEkhara vibhO tava suprabhAtam || 11

Meaning : With their bangles making sweet tingling sound, The ladies are churning the curd with thine dear thought, And that sound of churning announces the morn, And echoes like thine prayer again and again, And so be pleased to get up to bless them all, Oh Lord of the Sesha mountain.

पद्मेश मित्र शतपत्र गतालिवर्गाः
हर्तुं श्रियं कुवलयस्य निजाङ्गलक्ष्म्या ।
भेरी निनादमिव बिभ्रति तीव्रनादम्
शेषाद्रि शेखर विभो तव सुप्रभातम् ॥

padmEsha mitra shatapatra gatAlivargA:
hartum shriyam kuvalayasya nijAnggalakShmyA |
bhErI ninAdamiva bibhrati tlvranAdam
shEShAdri shEkhara vibhO tava suprabhAtam || 12

Meaning : The humming splendidous black bees, Which are friends of the Lotus, And the bluish black Kuvalai flowers, Which stand among the forest of such flowers, Both claim to have a better color than you, And create sound and din with their quarrel, And so be pleased to get up to settle their claims, Oh, Lord of the Sesha mountain.

श्रीमन् नभीष्ट वरदाखिल लोक बन्धो
श्रीश्रीनिवास जगदेक दयैक सिन्धो।
श्रीदेवता गृह भुजान्तर दिव्यमूर्ते
श्रीवेङ्कटाचलपते तव सुप्रभातम्॥

shrIman nabhIShTa varadAkhila lOka bandhO

shrIshrInivAsa jagadEka dayaika sindhO |

shrIdEvatA gruha bhujAntara divyamUrtE

shrIvEngkaTAchalapatE tava suprabhAtam || 13

Meaning : Oh, relation of all beings, Who grants their desires without fail, Oh Lord in whom the Goddess Lakshmi resides, And who is the storehouse of blessings of the entire world, Oh Lord who likes this mountainous abode to your heavenly home, Oh Lord of the Venkata mountains, We wish a very good morning to you.

श्रीस्वामि पुष्करिणिकाऽऽप्लव निर्मलाङ्गाः
श्रेयोऽर्धिनो हरविरिञ्चसनन्दनाद्याः ॥
द्वारे वसन्ति वरवेत्र हतोत्तमाङ्गाः
श्रीवेङ्कटाचलपते तव सुप्रभातम्॥

shrIsvAmi puShkariNikAplava nirmalAnggA:

shrEyOrdhinO haravirinjchasanandanAdyA: ||

dvArE vasanti varavEtra hatOttamAnggA:

shrIvEngkaTAchalapatE tava suprabhAtam || 14

Meaning : Lords Vishnu and Brahma, And the sages like Sanantha, Are waiting at thine gate To receive thine grace, After a holy bath in thine, Ever-pure Pushkarani, And to bless to them all, Be pleased to wake up, Oh Lord of the Venkata mountains.

श्रीशेषशैल गरुडाचल वेङ्कटाद्रि
नारायणाद्रि वृषभाद्रि वृषाद्रि मुख्याम्।
आख्यां त्वदीय वसतेरनिशं वदन्ति
श्रीवेङ्कटाचलपते तव सुप्रभातम्॥

shrIshEShashaila garuDAchala vEngkaTAdri
nArAyaNAdri vruShabhAdri vruShAdri mukhyAm |
AkhyAm tvadiya vasatEranisham vadanti
shrIvEngkaTAchalapatE tava suprabhAtam || 15

Meaning : Lord ruling over the mountain of Sesha, The mountain of Garuda. The great Venkata mountain,
The mountain of Narayana, The mountain of Vrishabha, The mountain of Vrisha, All the devas great, Have
assembled in millions, To see a glimpse of thee, So be pleased to wake up, Oh, Lord of Venkata mountain.

सेवापराः शिव सुरेश कृशानु धर्म
रक्षोऽम्बुनाथ पवमान धनाधिनाथाः।
बद्धाञ्जलि प्रविलसन् निज शीर्ष देशाः
श्रीवेङ्कटाचलपते तव सुप्रभातम्॥

sEvAparA: shiva surEsha krushAnu dharma
rakShOSmbunAtha pavamAna dhanAdhinAthA: |
baddhAnjali pravilasan nija shIrSha dEshA:
shrIvEngkaTAchalapatE tava suprabhAtam || 16

Meaning : With folded hands wait near your feet, To obey your commands, Indra the lord of all devas,
The God of fire, The Great Himalaya Mountain, Varuna the God of Rain, The God Nairuthi, the wind God,
And Kubera the Lord of all wealth, And so be pleased to wake up, Oh Lord of Venkata mountains.

धाटीषु ते विहगराज मृगाधिराज
नागाधिराज गजराज हयाधिराजः ।
स्वस्वाधिकार महिमाधिक मर्थ्यन्ते
श्रीवेङ्कटाचलपते तव सुप्रभातम् ॥

dhATIShu tE vihagarAja mrugAdhirAja

nAgAdhirAja gajarAja hayAdhirAja: |

svasvAdhikAra mahimAdhika marthyantE

shrIvEngkaTAchalapatE tava suprabhAtam || 17

Meaning : The king of Birds, Holy Garuda, The king of beasts, the lion, The king of Serpents, Adhi Sesha, The king of elephants. And the king of horses, Wait to obey thine holy orders, To improve their gait, While taking you out, And so be pleased to wake up, Oh, Lord of the Venkata mountains.

सूर्येन्दु भौम बुधवाक्पति काव्य सौरि
स्वर्भानु केतु द्विषत्परिषत्प्रधानाः ।
त्वद्दास दास चरमावधि दास दासाः
श्रीवेङ्कटाचलपते तव सुप्रभातम् ॥

sUryEndu bhauma budhavAkpati kAvya sauri

svarbhAnu kEtu dviShatpariShatpradhAnA: |

tvaddAsa dAsa charamAvadhi dAsa dAsA:

shrIvEngkaTAchalapatE tava suprabhAtam || 18

Meaning : The sun, the moon, The Budha, the Guru, The great Shukra, Lord Sani, Rahu and Kethu, Are waiting to do service, To thine devotees great, And please you with their acts, And so be pleased to wake up, Oh, Lord of Venkata mountains.

त्वत्पाद धूलि भरित स्फुरितोत्तमाङ्गाः
स्वर्गापवर्ग निरपेक्ष निजान्तरङ्गाः ।
कल्याणमाकलनयाऽऽकुलतां लभन्ते
श्रीवेङ्कटाचलपते तव सुप्रभातम् ॥

tvatpAda dhUli bharita sphuritOttamAnggA:

svargApavarga nirapEkSha nijAntaranggA: |

kalpAgamAkalanayASSkulatAm labhantE

shrIvEngkaTAchalapatE tava suprabhAtam || 19

Meaning : Thine devotees great, Have left praying for salvation, And are putting the dust of thine feet, On their heads, So that they can be with thee, For always and ever, And are afraid that thou will leave, When the Kali yuga ends, And so be pleased to wake up, Oh, Lord of the Venkata mountains.

त्वद्गोपुराग्रशिखराणि निरीक्षमाणाः
स्वर्गापवर्ग पदवीं परमां श्रयन्तः ।
मर्त्या मनुष्यभुवने मतिमाश्रयन्ते
श्रीवेङ्कटाचलपते तव सुप्रभातम् ॥

tvadgOpurAgrashikharANi nirIkShamANA:

svargApavarga padavIm paramAm shrayanta: |

martyA manuShyabhuvanE matimAshrayantE

shrIvEngkaTAchalapatE tava suprabhAtam || 20

Meaning : Coming away from the path of blessed ones, Who have done great penance, Thine devotees great, Prefer to be born as men, To get a glimpse of the spires. Of thine temple tower, Oh Lord, And so be pleased to wake up to bless them, Oh Lord of Venkata mountains.

श्रीभूमिनायक दयादिगुणामृताब्धे
देवादिदेव जगदेक शरण्यमूर्ते ।
श्रीमन् अनन्त गरुडादिभिरर्चिताङ्गे
श्रीवेङ्कटाचलपते तव सुप्रभातम् ॥

shrlbhUminAyaka dayAdiguNAMrutAbdhE
dEvAdidEva jagadEka sharaNyamUrtE |
shrlman ananta garuDA dibhirarchitAngghrE
shrlvEngkaTAchalapatE tava suprabhAtam || 21

Meaning : Oh, Lord of the the Goddess Earth, Oh, Ocean of the nectar of mercy, Oh, God of Gods,
Oh, Lord who is the only place of shelter to all the world, Oh, Lord who is worshipped by Garuda and
Anantha, A very good morning to you, Oh, Lord of the Venkata mountains

श्रीपद्मनाभ पुरुषोत्तम वासुदेव
वैकुण्ठ माधव जनार्दन चक्रपाणे ।
श्रीवत्सचिह्न शरणागत पारिजात
श्रीवेङ्कटाचलपते तव सुप्रभातम् ॥

shrlpadmanAbha puruShOttama vAsudEva
vaikuNTha mAdhava janArdana chakrapANE |
shrlvatsachihna sharaNAgata pArijAta
shrlvEngkaTAchalapatE tava suprabhAtam || 22

Meaning : Oh, Lord who has lotus in his belly, Oh, Lord who is the greatest among males, Oh, Lord who
hides the world by illusion, Oh Lord , who resides in Vaikunta, Oh Lord, who is king of knowledge, Oh Lord,
who punishes bad people, Oh Lord, who holds the holy wheel, Oh Lord who has Sri Vatsa on his chest, Oh
God, who is lotus like to devotees who surrender, A very good morning to you, Oh Lord of the Venkata
mountains.

कन्दर्प दर्पहर सुन्दर दिव्य मूर्ते

कान्ता कुचाम्बुरुह कुड्मल लोल दृष्टे।

कल्याण निर्मल गुणाकर दिव्य कीर्ते

श्रीवेङ्कटाचलपते तव सुप्रभातम् ॥

kandarpa darpahara sundara divya mUrte

kAntA kuchAmburuha kuDmala lOla druShTE |

kalyANa nirmala guNAkara divya kIrte

shrIvEngkaTAchalapatE tava suprabhAtam || 23

Meaning : Oh Lord who is the stealer of senses, By his pretty looks, Oh Lord who sleeps in the tight embrace, Of his divine consort, Oh Lord, who gives only good things, Oh Lord, who is acme of purity, Oh Lord, who makes good events happen, Oh Lord with blemish less fame, A very good morning to you, Oh Lord of the Venkata mountains.

मीनाकृते कमठ कोल नृसिम्ह वर्णिन्

स्वामिन् परश्वथ तपोधन रामचन्द्र।

शेषांशराम यदुनन्दन कल्किरूप

श्रीवेङ्कटाचलपते तव सुप्रभातम् ॥

mInAkrute kamaTha kOla nrusimha varNin

svAmin parashvatha tapOdhana rAmachandra |

shEShAmsharAma yadunandana kalkirUpa

shrIvEngkaTAchalapatE tava suprabhAtam || 24

Meaning : Oh Lord who took shape as fish, Oh Lord, who took shape as a tortoise Oh Lord, who took shape as a wild boar, Oh Lord, Who appeared as the man-lion, Oh Lord, who appeared as the Vamana, Oh Lord who took birth as Parasurama, Oh Lord who took birth as Sri Rama, Oh Lord who took birth as Bala Rama, Oh Lord who was the darling babe of Yadavas, Oh Lord who is going to appear as Kalki, A very good morning to you, Oh , Lord of Venkata mountains.

एला लवङ्ग घनसार सुगन्ध तीर्थं
दिव्यं वियत्सरिति हेम घटेषु पूर्णम्।
धृत्वाऽद्य वैदिक शिखामणयः प्रहृष्टाः
श्रीवेङ्कटाचलपते तव सुप्रभातम्॥

EIA lavangga ghanasAra sugandha tirtham
divyam viyatsariti hEma ghaTEShu pUrNam |
dhrutvASdya vaidika shikhAmaNaya: prahruShTA:
shrIvEngkaTAchalapatE tava suprabhAtam ||

25

Meaning : The gems of learned Vedic scholars Are carrying holy water, Laced with Cardamom, Cloves, Camphor and other divine scents, To the brim in a Golden pot, And are waiting for thee, And so be pleased to wake up, Oh, Lord of the Venkata mountains.

भास्वानुदेति विकचानि सरोरुहाणि
संपूरयन्ति निनदैः ककुभो विहङ्गाः।
श्रीवैष्णवाः सततमर्थित मङ्गलास्ते
धामाश्रयन्ति तव वेङ्कट सुप्रभातम्॥

bhAsvAnudEti vikachAni sarOruhANi
sampUrayanti ninadai: kakubhO vihanggA: |
shrIvaiShNavA: satatamarthita manggaLAsTE
dhAmAshrayanti tava vEngkaTa suprabhAtam ||

26

Meaning : The sun has risen from his slumber, The lotus flowers have opened in glory, In great awe, the flock of birds, Have risen up and are making twittering sound, Sri Vaishnavas With eagerness are waiting, To sing thine holy praise, And so be pleased to wake up, Oh, Lord of the Venkata mountains.

ब्रह्मादयः सुरवराः समर्हर्षयस्ते
सन्तः सनन्दन मुखास्तव योगिवर्याः।

धामान्तिके तव हि मङ्गलवस्तुहस्ताः

श्रीवेङ्कटाचलपते तव सुप्रभातम् ॥

brahmAdaya: suravarA: samaharShayastE

santa: sanandana mukhAstava yOgivarA: |

dhAmAntikE tava hi manggalavastuhastA:

shrIvEngkaTAchalapatE tava suprabhAtam || 27

Meaning : The Lord Brahma the creator, The assembly of Devas, The great sages like Sanath Kumara, Are waiting without patience, With all holy materials to wake you up, And so be pleased to wake up, Oh, Lord of the Venkata mountains.

लक्ष्मीनिवास निरवद्य गुनैक सिन्धो

संसार सागर समुत्तरणैकसेतो।

वेदान्तवेद्य निजवैभव भक्त भोग्य

श्रीवेङ्कटाचलपते तव सुप्रभातम् ॥

lakShmInivAsa niravadya gunaika sindhO

samsAra sAgara samuttaraNaikasEtO |

vEdAntavEdya nijavaibhava bhakta bhOgya

shrIvEngkaTAchalapatE tava suprabhAtam || 28

Meaning : Oh Lord in whom resides Goddess Lakshmi, Oh Lord, who is the ocean of several things good, Oh Lord who is the bridge helping us to cross, The difficult sea of day-to-day life, Oh Lord who is the ultimate meaning of Vedas, Oh Lord, who is really the greatest, Oh Lord, who makes life of devotees pleasant, A very good morning to you, Oh, Lord of Venkata mountains.

* इत्थं वृषाचलपतेरिह सुप्रभातं

ये मानवाः प्रतिदिनं पठितुं प्रवृत्ताः।

तेषां प्रभात समये स्मृतिरङ्गभाजाम्

प्रज्ञां परार्थं सुलभां परमां प्रसूते ॥

* ittham vruShAchalapatEriha suprabhAtam

yE mAnavA: pratidinam paThitum pravrutta: |

tEShAm prabhAta samayE smrutiranggabhAjAm

praGYAm parArtha sulabhAm paramAm prasUtE || 29

Meaning : To give boons and salvation with ease, To those of whom who read, This Song for waking up the Lord, In the morning as soon as they wake up, With devotion and regularity, And also to those who hear and think of this song, Be pleased to wake up, Oh Lord.

॥ इति वेङ्कटेश सुप्रभातं संपूर्णम् ॥

|| iti vEngkaTEsha suprabhAtam sampUrNam ||

PURUSHA SUKTAM

Sahsra seershaa purusha; Sahasraksha sahasrapath.

Sa bhoomim viswatho vruthwa.Athyathishta ddhasangulam. 1-1

The Purusha has thousand heads,
He has thousand eyes,
He has thousand feet,
He is spread all over the universe,
And is beyond the count with ten fingers.

Purusha eeveda sarvam.Yad bhootam yad bhavyam.

Utha amruthathwasya eesana. Yad annena adhirohathi. 1-2

This Purusha is all the past,
All the future and the present,
He is the lord of deathlessness,
And he rises from hiding,
From this universe of food.

Ethaa vaanasya mahimaa.Atho jyaaya scha purusha.

Padhosya viswa bhoothanee.Tripaadasyamrutham divi. 1-3

This Purusha is much greater,
Than all his greatness in what all we see,
And all that we see in this universe is but his quarter,
And the rest three quarters which is beyond destruction,
Is safely in the worlds beyond.

Tri paddurdhwa udaith prurusha. Padhosye habha vaath puna.

Thatho vishvangvyakramath.Sasanana sane abhi. 1-4

Above this world is three quarters of Purusha,
But the quarter, which is in this world,
Appears again and again,
And from that is born the beings that take food,
And those inanimate ones that don't take food.
And all these appeared for every one of us to see.

Tasmath virad jayatha. Virajo agni purusha.

Sa jatho athya richyatha. Paschad bhoomi madho pura. 1-5

From that Purusha was born,
The scintillating, ever shining universe,
And from that was born the Purusha called Brahma,
And he spread himself everywhere,
And created the earth and then,
The bodies of all beings.

Yat purushena havishaa. Devaa yagna mathanvath.

Vasantho asyaasee dhajyam. Greeshma idhma saraddhavi. 1-6

The spring was the ghee,
The summer was the holy wooden sticks,
And the winter the sacrificial offering,
Used or the sacrifice conducted by Devas through thought,
In which they also sacrificed the ever-shining Purusha.

Sapthaasyasan paridhaya. Thri saptha samidha Krutha.

Devaa yad yagnam thanvaana. Abhadhnan purusham pasum. 1-7

Seven meters were its boundaries,
Twenty one principles were holy wooden sticks,
And Devas carried out the sacrifice,
And Brahma was made as the sacrificial cow.

Tham yagnam barhisi prokshan. Purusham Jaatham agradha.

Thena deva ayajantha. Saadhya rushayasch ye. 1-8

Sprinkled they the Purusha,
Who was born first,
On that sacrificial fire.
And the sacrifice was conducted further,
By the Devas called Sadyas,
And the sages who were there.

Tasmad yagnath sarva hutha. Sam brutham prushad aijyam.

Pasus tha aschakre vayavyaan. Aaranyaan graamyascha ye. 1-9

From this sacrifice called “All embracing”.
Curd and Ghee came out,
Animals meant for fire sacrifice were born,
Birds that travel in air were born,
Beasts of the forest were born,
And also born were those that live in villages

Tasmad yagnath sarva hutha.Rucha saamanee jagniree.
Chanadaa si jagnire tasmath.Yajus tasmad jaayatha. 1-10

From this sacrifice called “All embracing”
The chants of Rig Veda were born,
The chants of Sama Veda were born,
And from that the well-known meters were born,
And from that Yajur Veda was born.

Tasmad aswaa ajaayantha. Ye ke chobhaya tha tha.
Gavoooha janjire tasmath. Tasmad gnatha ajavaya. 1-11

From that the horses came out,
From that came out animals with one row of teeth,
From that came out cows with two rows of teeth,
And from that that came out sheep and goats.

Yad purusha vyadhadhu.Kathidhaa vyakalpayan.
Mukham kimsya koo bahu. Kaavurruu pada a uchyaathe. 1-12

When the Purusha was made
By their thought process by the Devas,
How did they make his limbs?
How was his face made?
Who were made as His hands?
Who were made as his thighs and feet?

Brahmanasya Mukham aseed.Bahu rajanya krutha.
Ooru tadasys yad vaisya.Padbhyo sudro aajayatha. 1-13

His face became Brahmins*,
His hands were made as Kshatriyas*,

His thighs became Vaisyas*,
And from his feet were born the Shudras*.

**Chandrama manaso Jatha.Chaksho surya Ajayatha.
Mukhad Indras cha Agnis cha.Pranad Vayua aajayatha. 1-14**

From his mind was born the moon,
From his eyes was born the sun,
From his face was born Indra and Agni,
And from his soul was born the air.

**Nabhya aseed anthareeksham.seershno dhou samavarthatha.
Padbyam Bhoomi,, disaa srothrath.Tadha lokaa akampayan. 1-15**

From his belly button was born the sky,
From his head was born the heavens,
From his feet was born the earth,
From his ears was born the directions,
And thus was made all the worlds,
Just by his holy wish.

**Vedahametham purusham mahantham.Adhitya varna thamasathu pare,
Sarvani roopani vichinthya dheera. Namaani kruthwa abhivadan yadasthe. 1-16**

I know that heroic Purusha, who is famous,
Who shines like a sun,
And who is beyond darkness,
Who created all forms,
Who named all of them,
And who rules over them.

**Dhaatha purasthad yamudhajahara.sacra pravidhaan pradhisascha thathra.
Thamevam vidwaan anu mrutha iha bavathi. Naanya pandha ayanaaya vidhyathe. 1-17**

The learned one who knows that Purusha
Whom the creator, considered as one before Him,
And whom the Indra understood in all directions,
Would attain salvation even in this birth,
And there is no need for him to search for any other path.

Yagnena yagnam aya jantha devaa. Thaani dharmani pradhamanyasan.

Theha naakam mahimaana sachanthe.yatra poorvo saadhyaa santhi devaa. 1-18

Thus the devas worshipped the Purusha,
Through this spiritual yagna,
And that yagna became first among dharmas.
Those who observe this Yagna,
Would for sure attain,
The heavens occupied by Saadya devas.

Second Anuvaaka

Adhbhyaa sambhootha pruthvyai rasascha.Viswakarmas samavarthadhi.

Tasyas twashtaa vidhadh drupamethi.tad purushasya viswa maajanam agre. 2-1

From water and essence of earth was born,
The all pervading universe.
From the great God who is the creator,
Then appeared that Purusha
And the great God, who made this world,
Is spread as that Purusha, in all fourteen worlds.
And also the great form of Purusha,
Came into being before the start of creation.

Vedaham etham purusham mahantham.Aadithyavarna thamasa parasthath.

Thamevam vidwan amrutha iha bhavathi.nanya pandhaa vidhyathe ayanaaya. 2-2

I know that great Purusha,
Who shines like the sun,
And is beyond darkness,
And the one who knows him thus,
Attains salvation even in this birth,
And there is no other method of salvation.

Prajapathis charathi garbhe antha. Aajayamano bahudha vijaayathe.

Tasya dheera parijananthi yonim. Mareechinaam padamicchanthi vedhasa. 2-3

The Lord of the universe,
Lives inside the universe,

And without being born,
Appears in many forms,
And only the wise realize his real form,
And those who know the Vedas,
Like to do the job of,
Savants like Mareechi.

Yo devebhya aathapathi. Yo devaanaam purohitha.

Poorvo yo devebhyo jatha.Namo ruchaaya brahmaye. 2-4

Salutations to ever shining brahmam,
Who gave divine power to devas,
Who is a religious teacher of devas,
And who was born before devas.

Rucha brahmam janayantha.Devaa agne tadha bruvan.

Yasthaiva barahmano vidhyat. Tasya deva asaan vase. 2-5

The devas who teach the taste in Brahman,
Told in ancient times,
That. He who has interest in Brahman,
Would have the devas under his control.

Hreescha the lakshmischa patnyou.Ahorathre paarswe.

Nakshatrani roopam.Aswinou vyatham. 2-6

Hree and Lakshmi are your wives,
Day and night are your right and left,
The constellation of stars your body,
And Aswini devas your open mouth..

Ishtam manishaana.Amum manishana.Sarve manishana. 2-7

Give us the knowledge that we want,
Give us the pleasures of this world,
And give us everything of this and other worlds.

Thachamyo ravrunimahe.gathum yagnaya.

Gathum Yagna pathaye.Daivee swasthi –rasthu na.

Swasthir Manushebhya. Urdhwa Jigathu beshajam.

**Sam no asthu dwipadhe.Sam chatush pade
Om Shanthi, shanthi, Shanthi.**

Request we from you with all enthusiasm,
For the good deeds that are medicine,
For the sadness of the past and future,
Request we for the growth of fire sacrifices,
Request that only good should occur,
To the one who presides over such sacrifices,
Request we for the mercy of gods to man,
Request we for good to the community of men,
Request we that the herbs and plants,
Should grow taller towards the skies.
Request we for good for all two legged beings,
Request we for good to all four legged beings,
Request we for peace, peace and peace.

NARAYANA SUKTAM

ॐ सहस्रशीर्षं देवं विश्वाक्षं विश्वशम्भुवम् ।
विश्वं नारायणं देवमक्षरं परमं पदम् ॥

ōm sahasraśīrṣaṁ devaṁ viśvākṣaṁ viśvaśambhuvaṁ,
viśvaṁ nārāyaṇaṁ devamakṣaraṁ paramaṁ padam.

This universe is the Eternal Being (Narayana), the imperishable, the supreme, the goal, multi-headed and multi-eyed (i.e., omnipresent and omniscient), the resplendent, the source of delight for the whole universe.

Note:—With this verse commences a famous hymn of the Vedic group, stating the characters of the Absolute in its manifestation as this creation.

विश्वतः परमं नित्यं विश्वं नारायणं हरिम् ।
विश्वमेवेदं पुरुषस्तद्विश्वमुपजीवति ॥

viśvataḥ paramaṁ nityaṁ viśvaṁ nārāyaṇaṁ harim,
viśvamevedaṁ puruṣastadviśvamupajīvati.

This universe is the Supreme Being (Purusha) alone; hence, it subsists on That, the Eternal which transcends it (in every way)—the Omnipresent Absolute which destroys all sins.

पतिं विश्वस्यात्मेश्वरं शाश्वतं शिवमच्युतम् ।
नारायणं महाज्ञेयं विश्वात्मानं परायणम् ॥

patiṁ viśvasyātmeśvaraṁ śāśvataṁ śivamacyutam,
nārāyaṇaṁ mahājñeyaṁ viśvātmānaṁ parāyaṇam.

The protector of the universe, the Lord of all souls (or Lord over Self), the perpetual, the auspicious, the indestructible, the Goal of all creation, the Supreme object worthy of being known, the Soul of all beings, the Refuge unfailing (is He).

नारायणः परं ब्रह्म तत्त्वं नारायणः परः ।
नारायणः परो ज्योतिरात्मा नारायणः परः ॥
नारायणः परो ध्याता ध्यानं नारायणः परः ॥

nārāyaṇaḥ paraṁ brahma tattvaṁ nārāyaṇaḥ paraḥ,
nārāyaṇaḥ paro jyotirātmā nārāyaṇaḥ paraḥ.
nārāyaṇaḥ paro dhyātā dhyānam nārāyaṇaḥ paraḥ.

The Lord Narayana is the Supreme Absolute; Narayana is the Supreme Reality; Narayana is the Supreme Light; Narayana is the Supreme Self; Narayana is the Supreme Meditator; Narayana is the Supreme Meditation.

यच्च किञ्चिज्जगत्सर्वं दृश्यते श्रूयतेऽपि वा ।
अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणः स्थितः ॥

yacca kiñcijjagatsarvaṁ dṛśyate śrūyate'pi vā,
antarbahiśca tatsarvaṁ vyāpya nārāyaṇaḥ sthitaḥ.

Whatever all this universe is, seen or heard of—pervading all this, from inside and outside alike, stands supreme the Eternal Divine Being (Narayana).

अनन्तमव्ययं कविं समुद्रेऽन्तं विश्वशम्भुवम् ।
पद्मकोशप्रतीकाशं हृदयं चाप्यधोमुखम् ॥

anantamavyayaṁ kaviṁ samudre'ntaṁ viśvaśambhuvam,
padmakōśapratīkāśaṁ hṛdayaṁ cāpyadhomukham.

He is the Limitless, Imperishable, Omniscient, residing in the ocean of the heart, the Cause of the happiness of the universe, the Supreme End of all striving, (manifesting Himself) in the ether of the heart which is comparable to an inverted bud of the lotus flower.

अधो निष्ठया वितस्त्यान्ते नाभ्यामुपरि तिष्ठति ।
ज्वालामालाकुलं भाति विश्वस्यायतनं महत् ॥

adho niṣṭayā vitasyānte nābhyāmupari tiṣṭhati,
jvālamālākulaṁ bhāti viśvasyāyatanaṁ mahat.

Below the Adam's apple, at a distance of a span, and above the navel (i.e., the heart which is the relative seat of the manifestation of Pure Consciousness in the human being), effulges the Great Abode of the universe, as if adorned with garlands of flames.

सन्ततं शिलाभिस्तु लम्बत्याकोशसंनिभम् ।
तस्यान्ते सुषिरं सूक्ष्मं तस्मिन् सर्वं प्रतिष्ठितम् ॥

santatagī śilābhistu lambatyākośasannibham,
tasyānte suṣiragī sūkṣmaṁ tasmin sarvaṁ pratiṣṭhitam.

Surrounded on all sides by nerve-currents (or arteries), the lotus-bud of the heart is suspended in an inverted position. In it is a subtle space (a narrow aperture, the *sushumna-nadī*), and therein is to be found the Substratum of all things.

तस्य मध्ये महानग्निर्विश्वर्चिर्विश्वतोमुखः।
सोऽग्रभुग् विभजन् तिष्ठन् आहारमजरः कविः ॥

tasya madhye mahanagnirviśvārcirviśvatomukhaḥ,
so'grabhug vibhajan tiṣṭhan āhāramajaraḥ kaviḥ.

In that space within the heart resides the Great Flaming Fire, undecaying, all-knowing, with tongues spread out in all directions, with faces turned everywhere, consuming all food presented before it, and assimilating it into itself.

तिर्यगूर्ध्वमधःशायी रश्मयस्तस्य सन्तताः।
सन्तापयति स्वं देहमापाततलमस्तकम्।
तस्य मध्ये वह्निशिखा अणीयोर्ध्वा व्यवस्थितः ॥

tiryagūrdhvamadaḥśāyī raśmayastasya santatāḥ,
santāpayati svaṁ dehamāpātatalamastakam,
tasya madhye vahniśikhā aṇīyordhvā vyavasthitaḥ.

His rays, spreading all round, sideways as well as above and below, warm up the whole body from head to foot. In the centre of That (Flame) abides the Tongue of Fire as the topmost among all subtle things.

Note:—Due to the attachments and entanglement of the *jīva* in worldly enjoyment and suffering, the Consciousness is enshrouded in potential as well as expressed objectivity; hence, it appears like a tiny streak of flame within the dark clouds of ignorance. But when the *jīva* rises above worldliness, the Consciousness is realised as the Infinite.

नीलतोयदमध्यस्थाद् विद्युल्लेखेव भास्वरा ।
नीवारशूकवत्तन्वी पीता भास्वत्यणूपमा ॥

nīlatoyadamadhyasthāḍ vidyullekheva bhāsvarā,
nīvāraśūkavattanvī pītā bhāsvatyaṇūpamā.

Brilliant like a streak of lightning set in the midst of the blue rain-bearing clouds, slender like the awn of a paddy grain, yellow (like gold) in colour, in subtlety comparable to the minute atom, (this Tongue of Fire) glows splendid.

तस्याः शिखाया मध्ये परमात्मा व्यवस्थितः ।
स ब्रह्म स शिवः स हरिः सेन्द्रः सोऽक्षरः परमः स्वराट् ॥

tasyāḥ śikhāyā madhye paramātmā vyavasthitaḥ,
sa brahma sa śivaḥ sa hariḥ sendraḥ so'kṣaraḥ paramaḥ svarāṭ.

In the middle of that Flame, the Supreme Self dwells. This (Self) is Brahma (the Creator), Siva (the Destroyer), Hari (the Protector), Indra (the Ruler), the Imperishable, the Absolute, the Autonomous Being.

ऋत् सत्यं परं ब्रह्म पुरुषं कृष्णपिंगलम् ।
ऊर्ध्वरेतं विरूपाक्षं विश्वरूपाय वै नमो नमः ॥

ṛtagī satyaṁ paraṁ brahma puruṣaṁ kṛṣṇaṇgīṅgalaṁ,
ūrdhvaretaṁ virūpākṣaṁ viśvarūpāya vai namo namaḥ.

Prostrations again and again to the Omni-formed Being, the Truth, the Law, the Supreme Absolute, the Purusha of blue-decked yellow hue, the Centralised-force Power, the All-seeing One.

ॐ नारायणाय विद्महे वासुदेवाय धीमहि ।
तन्नो विष्णुः प्रचोदयात् ॥

ōm nārāyaṇāya vidmahe vāsudevāya dhīmahi,
tanno viṣṇuḥ pracodayāt.

We commune ourselves with Narayana, and meditate on Vaasudeva; May that Vishnu direct us (to the Great Goal).

ॐ शान्तिः शान्तिः शान्तिः ॥

ōm śāntiḥ śāntiḥ śāntiḥ.

Om. May there be Peace, Peace, Peace.

SRI SUKTAM

अथ श्रीसूक्तम्

हिरण्यवर्णा हरिणीं सुवर्णरजतस्रजाम्।
चन्द्रां हिरण्मयीं लक्ष्मीं जातवेदो म आवह ॥
तां म आवह जातवेदो लक्ष्मीमनपगामिनीम्।
यस्यां हिरण्यं विन्देयं गामश्च पुरुषानहम् ॥

**hiraṇyavarṇāṃ hariṇīm suvarṇarajatasrajām,
candrām hiraṇmayīm lakṣmīm jātavedo ma āvaha.
tām ma āvaha jātavedo lakṣmīmanapagāminīm,
yasyām hiraṇyaṃ vindeyaṃ gāmaśvaṃ puruṣānaham.**

Invoke for me, O Agni, the Goddess Lakshmi, who shines like gold, yellow in hue, wearing gold and silver garlands, blooming like the moon, the embodiment of wealth. O Agni! Invoke for me that unfailing Lakshmi, being blessed by whom I shall win wealth, cattle, horses and men.

अश्वपूर्वा रथमध्यां हस्तिनादप्रबोधिनीम्।
श्रियं देवीमुपह्वये श्रीर्मा देवीर्जुषताम्।
कां सोस्मितां हिरण्यप्राकारामार्द्रां ज्वलन्तीं तृप्तां तर्पयन्तीम्।
पद्मे स्थितां पद्मवर्णां तामिहोपह्वये श्रियम्।

**aśvapūrvāṃ rathamadhyāṃ hastinādaprabodinīm,
śriyaṃ devīmupahvaye śrirmā devīrjuṣatām,
kāṃ sosmitām hiraṇyaprākārāmārdrām jvalantiṃ tṛptām tarpayantiṃ,
padme sthitām padmavarṇām tāmihopahvaye śriyam,**

I invoke Shri (Lakshmi), who has a line of horses in front of her, a series of chariots in the middle, who is being awakened by the trumpeting of elephants, who is divinely resplendent. May that divine Lakshmi grace me. I hereby invoke that Shri (Lakshmi) who is an embodiment of Absolute Bliss; who is of pleasant smile on her face; whose lustre is like that of burnished gold; who is wet, as it were, (just from the milky ocean), who is blazing with splendour, and is the embodiment of the fulfilment of all wishes; who satisfies the desires of her votaries; who is seated on the lotus and is beautiful like the lotus.

चन्द्रां प्रभासां यशसा ज्वलन्तीं श्रियं लोके देवजुष्टामुदाराम् ।
तां पद्मिनीमीं शरणमहं प्रपद्ये अलक्ष्मीर्मे नश्यतां त्वां वृणे ॥
आदित्यवर्णे तपसोऽधिजातो वनस्पतिस्तव वृक्षोऽथ बिल्वः ।
तस्य फलानि तपसा नुदन्त मायान्तरायाश्च बाह्या अलक्ष्मीः ॥

**candrām prabhāsām yaśasā jvalam̐tīm śriyam̐ loke devajuṣṭāmudārām,
tām padminīmīṁ śaraṇamaham̐ prapadye alakṣmīrme naśyatām tvām vṛṇe.
ādityavarṇe tapaso'dhijāto vanaspatistava vṛkṣo'tha bilvaḥ,
tasya phalāni tapasā nudantu māyāntarāyāśca bāhyā alakṣmīḥ.**

For shelter in this world, I resort to that Lakshmi who is beautiful like the moon, who shines bright, who is blazing with renown, who is adored (even) by the gods, who is highly magnanimous, and grand like the lotus. May my misfortunes perish. I surrender myself to Thee. O Thou, resplendent like the Sun! By Thy power and glory have the plants, (like) the *bael* tree, grown up. May the fruits thereof destroy through Thy Grace all inauspiciousness rising from the inner organs and ignorance as well as from the outer senses.

उपैतु मां देवसखः कीर्तिश्च मणिना सह ।
प्रादुर्भूतोऽस्मि राष्ट्रेऽस्मिन् कीर्तिमृद्धिं ददातु मे ॥
क्षुत्पिपासामलां ज्येष्ठामलक्ष्मीं नाशयाम्यहम् ।
अभूतिमसमृद्धिं च सर्वां निर्णुद मे गृहात् ॥

**upaitu mām devasakhaḥ kīrtiśca maṇinā saha
prādurbhūto'smi rāṣṭre'smin kīrtimṛddhiṁ dadātu me.
kṣutpipāsāmalām jyeṣṭhāmalakṣmīṁ nāśayāmyaham,
abhūtimasamṛddhiṁ ca sarvām nirṇuda me gṛhāt.**

O Lakshmi! I am born in this country with the heritage of wealth. May the friend of the Lord Siva (Kubera) and Kirti (fame) come to me. May these (having taken their abode with me) bestow on me fame and prosperity. I shall destroy the elder sister of Lakshmi, the embodiment of inauspiciousness and such evil as hunger, thirst, and the like. O Lakshmi! Drive out from my abode all misfortune and poverty.

गन्धद्वारां दुराधर्षां नित्यपुष्टां करीषिणीम् ।
ईश्वरीं सर्वभूतानां तामिहोपह्वये श्रियम् ॥
मनसः काममाकूतिं वाचः सत्यमशीमहि ।
पशूनां रूपमन्नस्य मयि श्रीः श्रयतां यशः ॥

**gandhadvārām durādharṣām nityapuṣṭām kariṣiṇīm,
īśvarīm sarvabhūtānām tāmihopahvaye śriyam.
manasaḥ kāmamākūtiṁ vācaḥ satyamaśīmahi,
paśūnām rūpamannasya mayi śriḥ śrayatām yaśaḥ.**

I invoke hereby that Lakshmi (Shri), whose (main) avenue of perception is the odoriferous sense (i.e., who abides mainly in cows); who is incapable of defeat or threat from anyone; who is ever healthy (with such virtuous qualities as truth); whose grace is seen abundantly in the refuse of cows (the cows being sacred); and who is supreme over all created beings. O Lakshmi! May we obtain and enjoy the fulfilment of our desires and our volitions, the veracity of our speech, the wealth of cattle, the abundance of varieties of food to eat! May prosperity and fame reside in me (thy devotee)!

कर्दमेन प्रजा भूता मयि संभव कर्दम ।
श्रियं वासय मे कुले मातरं पद्ममालिनीम् ॥
आपः सृजन्तु स्निग्धानि चिक्लीत वस मे गृहे ।
निच देवीं मातरं श्रियं वासय मे कुले ॥

**kardamena prajā bhūtā mayi sambhava kardama,
śriyam vāsaya me kule mātaraṁ padmamālinīm.
āpaḥ srjantu snigdhāni ciklīta vasa me gr̥he,
nica devīm mātaraḡī śriyam vāsaya me kule.**

Lakshmi! You have progeny in Kardama. (Hence) O Kardama, may you reside in me. Make Mother Shri with garlands of lotuses, to have Her abode in my (ancestral) line. May the (holy) waters create friendship (they being of an adhesive nature). O Chiklita (Progeny of Shri), reside in my home; and arrange to make Divine Mother Shri to stay in my lineage!

आर्द्रा पुष्करिणीं पुष्टिं सुवर्णां हेममालिनीम् ।
सूर्या हिरण्मयीं लक्ष्मीं जातवेदो म आवह ॥
आर्द्रा यः करिणीं यष्टिं पिङ्गलां पद्ममालिनीम् ।
चन्द्रां हिरण्मयीं लक्ष्मीं जातवेदो म आवह ॥

**ārdrām puṣkariṇīm puṣṭim suvarṇām hemamālinīm,
sūryām hiraṇmayīm lakṣmīm jātavedo ma āvaha.
ārdrām yaḥ kariṇīm yaṣṭim piṅgalām padmamālinīm,
candrām hiraṇmayīm lakṣmīm jātavedo ma āvaha.**

Invoke for me, O Agni, Lakshmi who shines like gold, is brilliant like the sun, who is powerfully fragrant, who wields the rod of suzerainty, who is of the form of supreme rulership, who is radiant with ornaments and is the goddess of wealth. Invoke for me, O Agni, the Goddess Lakshmi who shines like gold, blooms like the moon, who is fresh with anointment (of fragrant scent), who is adorned with the lotuses (lifted up by celestial elephants in the act of worship), who is the presiding deity of nourishment, who is yellow in colour, and who wears garlands of lotuses.

तां म आवह जातवेदो लक्ष्मीमनपगामिनीम् ।
यस्यां हिरण्यं प्रभूतं गावो दास्योऽश्वान्विन्देयं पुरुषानहम् ॥

**tām ma āvaha jātavedo lakṣmīmanapagāminīm,
yasyām hiraṇyaṁ prabhūtaṁ gāvo dāsyo'śvānvindeyaṁ puruṣānaham.**

Invoke for me, O Agni, that Goddess Lakshmi who is ever unfailing, being blessed by whom I shall win wealth in plenty, cattle, servants, horses, and men.

ॐ महादेव्यै च विद्महे विष्णुपत्न्यै च धीमहि ।
तन्नो लक्ष्मीः प्रचोदयात् ॥

**ōm mahādevyai ca vidmahe viṣṇupatnī ca dhīmahi,
tanno lakṣmīḥ pracodayāt.**

We commune ourselves with the Great Goddess, and meditate on the Consort of Vishnu. May that Lakshmi direct us (to the Great Goal).

ॐ शान्तिः शान्तिः शान्तिः ॥

ōm śāntiḥ śāntiḥ śāntiḥ. Om. May there be Peace, Peace, Peace.

BHAGAVAD GITA TWELFTH CHAPTER : BHAKTHI YOGA OR THE YOGA OF DEVOTION

Summary of Twelfth Discourse

The twelfth discourse emphasizes the path of devotion. In this path the aspirant worships God in His Cosmic Form of the Supreme Personality. He develops a loving relationship with Him, adores Him, remembers Him and chants His glories and Name. He thus effects union with the Lord and attains not only His formless aspect but also the Lord as the manifest universe.

The path of knowledge, whereby the aspirant meditates on the formless Brahman, is more difficult as he has to give up his attachment to the body from the very beginning. He has to have dispassion for the things of the world.

How does one practise devotion? Krishna asks Arjuna to fix his entire mind on Him. As often as the mind wanders it should be brought back to the Lord. If this process of concentration is difficult he should dedicate all his actions to Him, feeling that it is His power that activates everything. If this also is beyond his ability, he should offer all his actions to the Lord, abandoning the desire for their fruits. He should take complete refuge in Him. The devotee who surrenders himself to the Lord attains perfect peace.

The Lord goes on to describe the qualities that a true devotee possesses. He neither attaches himself to anything nor does he have any aversion to things. He has a balanced mind under all circumstances. He is not agitated by the happenings of the world, nor does he himself cause any agitation in others. He is perfectly desireless and rejoices in the Lord within. He sees equality everywhere, being untouched by sorrow, fear, honor as also dishonor. He is perfectly content as he has surrendered his entire being to the Lord.

Verse 1 :

Arjuna Uvaacha:

**Evam satatayuktaa ye bhaktaastwaam paryupaasate;
Ye chaapyaksharam avyaktam teshaam ke yogavittamaah.**

Meaning :

Arjuna said: Those ever-steadfast devotees (or Bhaktas) who thus worship You (as the manifest or personal God), and those who worship the eternal unmanifest (the formless or impersonal) Brahman (by developing Jnana), which of these has the best knowledge of yoga?

Verse 2 :

श्रीभगवानुवाच
मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया पर्योपेतास्ते मे युक्ततमा मताः ॥ २ ॥
śrī bhagavān...Lord Kṛṣṇa the possessor of all opulences; uvāca...said; ye...those who; śraddhayā
upetāḥ...are endowed with firm faith; parayā...of a special kind beyond material conceptions;
āveśya...fixing; manah...the mind; mayi...on Me; nitya-yuktāḥ...always engaged exclusively;
upāsate...worships; mām...Me; te...they; me mataḥ...are considered by Me; yuktatamāḥ...the most
superior of all.

Shri Bhagavan Uvaacha :

**Mayyaaveshya mano ye maam nityayuktaa upaasate;
Shraddhayaa parayopetaaste me yuktatamaa mataah.**

Meaning :

The Supreme Lord said: Those ever steadfast devotees who worship with supreme faith by fixing their mind on Me as personal God, I consider them to be the best yogis.

Verses 3 and 4 :

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ ३ ॥
सन्नियमेन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४ ॥
ye tu...but those who; paryupāsate...worship; anirdeshyam...the indescribable; sarvatra-gam...all-
pervading; acintyam...inconceivable; kūṭastham...immutable; acalam...constant; dhruvam...
eternal; aksaram...impersonal absolute; avyaktam...devoid of perceptible form and attributes;
sanniyamyā...completely controlling; indriya-grāmam...all the senses; sama-buddhayah...with
spiritual intelligence equally disposed; sarvatra...to everything; ca...and; ratāḥ...dedicated; sarva-
bhūtā-hite...to the welfare of all living entities; te eva...certainly they also;
prapnuvanti...achieve; mām...Me.

**Ye twaksharam anirdeshyam avyaktam paryupaasate;
Sarvatragamachintyam cha kootastham achalam dhruvam**

**Sanniyamyendriya graamam sarvatra samabuddhayah;
Te praapnuvanti maameva sarvabhootahite rataah.**

Meaning :

But those who worship the imperishable, the undefinable, the unmanifest, the omnipresent, the unthinkable, the unchanging, the immovable, and the eternal Brahman;
Restraining all the senses, even minded under all circumstances, engaged in the welfare of all creatures, they also attain Me.

Verse 5:

**क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्विरवाप्यते ॥ ५ ॥**

teṣām...those; avyakta- āsakta-cetasām...whose minds are attached so to the unmanifested aspect; adhikatarah...have much greater; kleshah...tribulation; hi...because; avyaktā...devoid of perceptible form and attributes; gatih...success; avāpyate...is achieved; duhkham...with great difficulty; dehavadbhūh...due to the beings identifying with the body.

**Klesho'dhikatarasteshaam avyaktaa saktachetasaam;
Avyaktaa hi gatirduhkham dehavadbhiravaapyate.**

Meaning :

Self-realization is more difficult for those who fix their mind on the formless Brahman, because the comprehension of the unmanifest Brahman by the average embodied human being is very difficult.

Verses 6 and 7 :

**ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥**

**तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि न चिरात् पार्थ मय्यावेशितचेतसाम् ॥ ७ ॥**

ye tu...but those who; sannyasya...surrendering; sarvāni...all; karmāni...activities; mayi...unto Me; mat-parāh...being attached to Me; mām dhyāyantaḥ...meditating on Me; ananyena...in exclusive; upāsate...worship; yogena...by the science of uniting the individual consciousness with the Ultimate Consciousness by devotion; (he)pārtha...O Arjuna son of Prthā; teṣām...of these persons; āvesita-cetasām...whose minds are absorbed in thoughts; mayi...of Me; aham...I; samuddhartā-bhavāmi...become their deliverer; na cirāt...without delay; mṛtyu-sāgarāt-samsāra...from the ocean of death in the material existence.

**Ye tu sarvaani karmaani mayi sannyasya matparaah;
Ananyenaiva yogena maam dhyayanta upaasate**

**Teshaamaham samuddhartaa mrityusamsaara saagaraat;
Bhavaami na chiraat paartha mayyaaveshita chetasaam.**

Meaning :

But, to those who worship Me as the personal God, renouncing all actions to Me; setting Me as their supreme goal, and meditating on Me with single minded devotion.

I swiftly become their savior, from the world that is the ocean of death and transmigration, whose thoughts are set on Me, O Arjuna.

Verse 8 :

मयेव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मयेव अत ऊर्ध्वं न संशयः ॥ ८ ॥
ādhaṭsva...concentrate; manāḥ...the mind; mayi eva...upon Me alone; nivesaya...apply; buddhim...
spiritual intelligence; mayi...for Me; eva...verily; nivasisyasi...you will reside; mayi...with Me;
ataḥ ūrdhvaḥ...after this existence; na saṁśayaḥ...without doubt.

Mayyeva mana aadhatswa mayi buddhim niveshaya;
Nivasishyasi mayyeva ata oordhwam na samshayah.

Meaning :

Therefore, focus your mind on Me alone and let your intellect dwell upon Me through meditation and contemplation. Thereafter you shall certainly come to Me.

Verse 9 :

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥ ९ ॥
(he) dhananjaya...O Arjuna winner of wealth; atha...if therefore; na śaknoṣi...you are unable;
samādhātum...to completely establish; cittam...the mind; sthīram...steadfastly; mayi...in Me;
tataḥ...then; icchā...try; āptum...obtain; mām...Me; abhyāsa-yogena...by practicing the science
of uniting the individual consciousness with the Ultimate Consciousness by remembering Me.

Atha chittam samaadhaatum na shaknoshi mayi sthiram;
Abhyaasayogena tato maamicchaaptum dhananjaya.

Meaning :

If you are unable to meditate (or focus your mind) steadily on Me, then seek to reach Me, O Arjuna, by practice of (any other) spiritual discipline (or Sadhana of your choice).

Verse 10 :

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
मदर्थमपि कर्माणि कुर्वन् सिद्धिमवाप्स्यसि ॥ १० ॥
api...and if; abhyāse...in the practice of remembering Me; asi...you are; asamarthah...also unfit;
(tarhi)...then; mat-karma-paramah...be dedicated in the performance of duties for Me; kurvan
api...and performing; karmāṇi...activities; mat-artham...for My satisfaction; avāpsyasi...you will
achieve; siddhim...perfection.

Abhyaase'pyasamartho'si matkarma paramo bhava;
Madarthamapi karmaaNi kurvan siddhimavaapsyasi.

Meaning :

If you are unable even to do any Sadhana, then be intent on performing your duty for Me. You shall attain perfection just by working for Me (as an instrument, just to serve and please Me, without selfish motives).

Verse 11 :

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ ११ ॥
atha...and if; api...also; etat...this; asi...you are; aśaktah...unable; kartum...to perform; tatah...then; āśritah...taking shelter of; mat...of Me; yogam...by the science of uniting the individual consciousness with the Ultimate Consciousness; yata-ātmavān...controlling the mind; kuru...perform; sarva-karma-phala-tyāgam...all activities renouncing the results.

Athaitadapyashakto'si kartum madyogamaashritah;
Sarvakarmaphalatyaagam tatah kuru yataatmavaan.

Meaning :

If you are unable to work for Me then just surrender unto My will with subdued mind, and renounce (the attachment to, and the anxiety for) the fruits of all work (by learning to accept all results, as God-given, with equanimity).

Verse 12 :

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२ ॥
jñānam...knowledge; śreyah...is superior; abhyāsāt...to practicing; dhyānam...meditation; viśiṣyate...is considered better; jñānāt...than knowledge; karma-phala-tyāgaḥ...renouncing the results of actions; dhyānāt...than meditation; hi...certainly; tyāgāt anantaram...by such renunciation comes; śāntiḥ...tranquility.

Shreyo hi jnaanamabhyaasaat jnaanaaddhyaanam vishishyate;
Dhyaanaat karmaphalatyaagas tyagaacchaantir anantaram

Meaning :

Knowledge is better than mere ritualistic practice, meditation is better than mere knowledge, renunciation of the fruit of work is better than meditation, peace immediately follows the renunciation of (the attachment to) the fruit of work.

Verses 13 and 14 :

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ १३ ॥
सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १४ ॥
yah mat-bhaktah...that devotee of Mine who is; adveṣṭā...nonenvious; maitraḥ eva ca...possessing benevolence; sarva-bhūtānām...toward all living entities; karuṇaḥ...compassionate; nimamaḥ...with no sense of proprietorship; nirahaṅkāraḥ...free from false ego; sama...equal; duḥkhaḥ...in distress; sukhaḥ...and happiness; kṣamī...tolerant; satatam santuṣṭaḥ...the always content; yogi...one perfecting the science of uniting the individual consciousness with the Ultimate Consciousness; yata-ātmā...self-controlled; dṛḍha-niścayaḥ...with unflinching determination; arpita-manaḥ-mind-buddhiḥ...dedicating mind and spiritual intelligence; mayi...upon Me; saḥ...he; priyaḥ...is very dear; me...to Me.

Adweshtaa sarvabhootaanaam maitrah karuna eva cha;
Nirmamo nirahankaarah samaduhkhasukhah kshamee.

Santushtah satatam yogee yataatmaa dridhanishchayah;
Mayyarpitamanobuddhiryo madbhaktah sa me priyah

Meaning :

One who does not hate any creature, who is friendly and compassionate, free from (the notion of) "I" and "my", even-minded in pain and pleasure, forgiving; and

The yogi who is ever content, who has subdued the mind, whose resolve is firm, whose mind and intellect are engaged in dwelling upon Me; such a devotee is dear to Me

Verse 15 :

यस्माच्चोद्विजते लोको लोकाच्चोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १५ ॥
yasmāt...one from whom; lokah...any person; na udvijate...is never disturbed; yah ca...and he who; na advijate...is never disturbed; lokāt...from any person; yah ca...and who is; muktaḥ...is freed; harṣa-amarṣa-bhaya-udvegaiḥ...from mundane pleasure, anger, fear and anxiety; saḥ ca...such a one is; priyah...very dear; me...to Me.

Yasmaannodwijate loka lokaannodwijate cha yah;
Harshaamarshabhayodwegairmukto yah sa cha me priyah

Meaning :

The one by whom others are not agitated, and who is not agitated by others; who is free from joy, envy, fear, and anxiety; is also dear to Me.

Verse 16 :

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १६ ॥
yah mat-bhaktah...that devotee of Mine who is; anapekṣah...desireless; śuciḥ...pure; dakṣah...expert; udāsinah...free from worry; gata-vyathah...free from agitation; sarva-ārambha-parityāgī...unconcerned with any mundane endeavor; saḥ(ca)...such a one is; priyah...very dear; me...to Me.

Anapekshah shuchirdaksha udaaseeno gatavyathah;
Sarvaarambhaparityaagee yo madbhaktah sa me priyah

Meaning :

One who is free from desires; who is pure, wise, impartial, and free from anxiety; who has renounced (the doership in) all undertakings; and who is devoted to Me, is dear to Me.

Verse 17 :

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
 शुभाशुभपरित्यागी भक्तिमान् यः स मे प्रियः ॥ १७ ॥
 yah...one who; na hr̥syati...rejoices not; na dvesti...dislikes not; na śocati...grieves not; na (ca) kāṅkṣati...and desires not; śubha-aśubha-parityāgī...impartial to both what is auspicious and inauspicious; bhaktimān...engaged in devotional service; saḥ ca...such a one is; priyah...very dear; me...to Me.

Yona hrishyati na dweshti na shochati na kaangkshati;
 Shubhaashubhaparityaagee bhaktimaan yah sa me priyah

Meaning :

One who neither rejoices nor grieves, neither likes nor dislikes, who has renounced both the good and the evil, and who is full of devotion, such a person is dear to Me.

Verses 18 and 19 :

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
 शीतोष्णसुखदुःखेषु समः संगविवर्जितः ॥ १८ ॥
 तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् ।
 अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १९ ॥
 (yah) narah...that person who; samah...is equal; śatrau ca...to an enemy; mitre ca...and a friend; tatha...also; māna-apamānayoh...in honor and dishonor; samah...impartial; śīta-uṣṇa-sukha-duḥkheṣu...in cold, heat, happiness and distress; saṅga-vivarjitah...exempt from attachment; tulya- nindā-stuṭih...equipoised in praise or repute; maunī...contemplative before speaking; santuṣṭah...satisfied; yena-kenacit...with whatever comes on its own accord; aniketah...not attached to domestic life; sthira-matīh...fixed in determination; bhaktimān...and engaged in devotional service; (saḥ ca)...such a one is; priyah...very dear; me...to Me.

Samah shatrau cha mitre cha tathaa maanaapamaanayoh;
 Sheetoshnasukhaduhkheshu samah sangavivarjitah.

Tulyanindaastu firmaunee santushto yena kenachit:
 Aniketah sthiramatir bhaktimaan me priyo narah.

Meaning :

The one who remains the same towards friend or foe, in honor or disgrace, in heat or cold, in pleasure or pain; who is free from attachment; and

The one who is indifferent or silent in censure or praise, content with anything, unattached to a place (country, or house), equanimous, and full of devotion; that person is dear to Me.

Verse 20 :

ये तु धर्माभुतमिदं यथोक्तं पशुपासते ।
श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ २० ॥
śraddadhānā...endowed with resolute faith; mat-paramāh...in devotion to Me; ye tu...those who;
paryupāsate...worship; idam...this; dharma-anṛtam... nectarian path of righteousness; yathā-
uktam...as described; te bhaktāh...these devotees are; atīva...very; priyah...very dear; me...to Me.

Ye tu dharmaamritam idam yathoktam paryupaasate;
Shraddhadhaanaah matparamaa bhaktaaste'teeva me priyaah.

Meaning :

But those devotees who have faith and sincerely try to develop the above mentioned immortal virtues, and set Me as their supreme goal; are very dear to Me.

Hari Om Tat Sat
Iti Srimad Bhagavadgeetaasooapanishatsu Brahmaavidyaayaam
Yogashaastre Sri Krishnaarjunasamvaade
Bhaktiyogo Naama Dwaadasho'dhyaayah

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the twelfth discourse entitled:

“The Yoga of Devotion”

Acknowledgements

1. <http://www.bhagavad-gita.org/Gita/chapter-12.html>
2. http://www.dlshq.org/download/bgita.htm#_VPID_21
3. <http://www.realization.org/page/namedoc0/gita/gita12.htm>

AARATI

OM JAYA JAGADEESHA HARE

SVAAMEE JAYA JAGADEESHA HARE!

BHAKTAJANON KE SANKATA

DAASAJANON KE SANKATA

KSHANA ME DOORA KARE

OM JAYA JAGADEESHA ...

JO DHYAAVE PHALA PAAVE

DUKHA BINASE MANA KAA – SVAAMEE ...

SUKHA SAMPATI GHARA AAVE (2)

KASHTA MITE TANA KAA.

OM JAYA JAGADEESHA ...

MAATAPITAA TUMA MERE

SHARANA KAHOON KISAKEE – SWAAMEE ...

TUMA BINA AURA NA DOOJAA

TUMA BINA AURA NA KOEE

AASHA KAROON JISAKEE.

OM JAYA JAGADEESHA ...

TUMA POORANA PARAMAATMAA

TUMA ANTARYAAMEE – SVAAMEE ...

PARA BRAHMA PARAMESHVARA (2)

TUMA SABA KE SVAAMEE

OM JAYA JAGADEESHA ...

TUMA KARUNAA KE SAAGARA

TUMA PAALANAKARTAA – SWAAMEE ...

MAIN MOORAKHA KHALA KAAMEE

MAIN SEVAKA TUMA SVAAMEE

KRIPAA KARO BHARATAA

OM JAYA JAGADEESHA ...

TUMA HO EKA AGOCHARA

SABA KE PRAANAPATEE – SVAAMEE ...

KISA VIDHA MILOON DAYAAMAYA

KISA VIDHA MILOON KRIPAAMAYA

TUMAKO MAIN KUMATEE

OM JAYA JAGADEESHA ...

DEENABANDHU DUKHA HARATAA

TUMA RAKSHAKA MERE – SVAAMEE ...

APANE HAATH UTHAAO

APANE CHARANA BADHAAO

DVAARA PADAA TERE

OM JAYA JAGADEESHA ...

VISHAYA VIKARA MITAAO

PAAPA HARO DEVAA – SVAAMEE ...

SHRADDHAA BHAKTI BADHAAO

SHRADDHAA PREMA BADHAAO

SANTANA KEE SEVAA

OM JAYA JAGADEESHA ...

TANA MANA DHANA SABA TERA

SABA KUCHHA HAI TERA – SVAAMEE ...

TERA TERE ARPANA (2)

KYAA LAAGE MERA

OM JAYA JAGADEESHA ...